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HISTORY OF REVIVALS OF RELIGION IN BOSTON.

PRIMITIVE REVIVAL.

The original colonies of New England were religious colonies. The magistrates were men who ruled in the fear of God. The ministers were good shepherds, deeply devoted to the spiritual interests of their flocks. The citizens were holy men, living not for this world, but for that which is to come. After their arrival in this country, their children, as they came to maturity, were rapidly converted, and brought into the bosom of the church. For the first twenty or thirty years after the settlement, it may be said with truth, the colonists were blessed with a perpetual revival. The Spirit was so poured down upon them, that the wilderness became a fruitful field. The presence of Christ was sensibly felt in his churches; and there were added to them daily such as should be saved. We are told by one of the early historians—

“The Lord Jesus Christ was so plainly held out in the preaching of the gospel unto poor sinners, and the absolute necessity of the new birth—and God’s Holy Spirit in those days was pleased to accompany the word with such efficacy upon the hearts of many, that our hearts were taken off from Old England, and set upon heaven. The discourse, not only of the aged, but of the youth also, was not ‘How shall we go to England—but, how shall we go to heaven? Have I true grace in my heart? Have I Christ or no?’ Oh! how did men and women, young and old, pray for grace, beg for Christ in those days! and it was not in vain. Many were converted and others were established in believing.”

A suitable introduction to the history of revivals in Boston, will be an account of the founding of the first church. It was in the summer of 1630, that the rising colonies of New England were visited with uncommon mortality. On Sabbath, July 25th, after the evening service, a letter was read at Salem, from Governor Winthrop, representing that the hand of God was upon them; and setting apart the following Friday, to humble themselves before him and seek him in his ordinances. At the close of that memorable day, was laid the foundation of the churches of Charlestown and Boston. A few weeks afterwards, the settlement of Boston was begun; to which, in a short time, the major part of the church in Charlestown removed, and soon increased in numbers to one hundred and fifty.

The first meeting-house in Boston stood near the site of the present Exchange Coffee House, on the south side of State street. Its walls were of mud, and its roof was thatched. But although the exterior was so humble, here God was pleased to dwell. The King of saints here met his people, and souls were renovated, and fitted for heaven. The same is now the Chauncey Place church, under the charge of Rev. Mr. Frothingham.

The church in Boston continued to lengthen her cords, and strengthen her stakes. In eighteen years from the establishment of the first church, the assembly became so numerous, that another meeting-house became necessary. Accordingly, in 1648, was formed the North Church, so called, which afterwards enjoyed the labors of the two Mathers—father and son. In 1665 was added the First Baptist Church; and, in 1669, the Third Congregational—the Old South—the offspring partly of divided feeling, and partly of the necessities of the population. The two latter churches were formed at Charlestown, probably, because in another county, to evade the existing law against forming new churches without the sanction of the magistrates.

But numerous causes were already at work in Boston, as well as in the whole country, to chill the warmth and extinguish the glow of piety. The decline of religion began to be noticed in 1660; and increased more and more till 1670. At length, various calamities befel the colonies; blasting and mildew destroyed the hopes of the husbandman; vessels were wrecked; houses and stores destroyed by fire; a pestilence raged through the colony: and, in the political horizon, a dark and ominous cloud was gathering.

“These circumstances led the General Court, in May, 1679, to call upon the churches to send elders and other messengers to meet in a Synod, for the solemn discussion of these two questions, ‘*What are the provoking evils of New England?*’ and ‘*What is to be done, that so those evils may be reformed?*’ The proposal was received and acted upon by the churches with becoming solemnity. A general fast was first kept, that the gracious presence and Spirit of God might be obtained for the direction of the approaching Synod. At the appointed time, September 10, 1679, a very full representation from the churches convened at Boston. The assembly commenced its duties by observing a day of prayer with fasting before the Lord. Two sessions were held. Several days were spent in discoursing upon the two grand questions laid before them, with utmost liberty granted unto every person to express his thoughts thereupon. A committee was then appointed to draw up the mind of the assembly; which being done, it was read over once and again, and each paragraph distinctly weighed; and then, upon mature deliberation, the whole was unanimously voted, and presented unto the General Court; and by them, in an act passed October 15, 1679, commended unto the serious consideration of all the churches and people in the jurisdiction; the Court enjoining and requiring all persons, in their respective capacities, to a careful and diligent reformation of all those provoking evils mentioned therein, according to the true intent thereof, that so the anger and displeasure of God, many ways manifested, may be averted and his favor and blessing obtained.”

“In replying to the first question submitted to them, the Synod enumerated the sins which they conceived to be most prevalent and offensive to heaven. In answer to the second question, they recommended various measures of reformation; among which the most prominent were,—more careful attention to personal and family religion; a return to the ancient strictness in admitting persons to the Lord’s Supper; a faithful attention to church discipline; and the observance by the churches of seasons of special humiliation and prayer, accompanied with a public and solemn renewal of covenant. ‘Every church in the colony,’ it is said, ‘took some notice of this Synod, and of the measures it recommended for reviving the power and spirit of religion;’ and most of them kept days of fasting and prayer, and publicly renewed their covenant.”

REVIVAL OF 1680.

"These measures were attended with, temporary indeed, but visible, happy results; especially the renewal of covenant. 'Very remarkable,' it is testified 'was the blessing of God on the churches which did,' in this respect, conform to the advice of the Synod, 'not only by a great advancement of holiness in the people, but also by a great addition of converts to their holy fellowship. And many thousand spectators,' it is added, 'will testify, that they never saw the special presence of God our Saviour more notably discovered than in the solemnity of these opportunities.' The additions to the Old South Church in *six months*, were nearly as many as they had been in the two preceding years."

Thus we may date in 1680 the FIRST REVIVAL OF RELIGION, which had a beginning progress and close among the churches in Boston.

From this time till 1720, there was no marked religious attention. The town was in a state of outward prosperity. Population advanced and the number of churches gradually increased. "But though there were many bright examples of piety, in every seat and order, yet there was a general complaint among the pious and elderly persons, of a great decay of godliness in the lives and conversations of people, both in the town and land."

But God has means to awaken men from their stupidity. "On the night of the Sabbath, October 29, 1727, the whole country north of the Delaware river was visited with a violent shock of an earthquake. At Boston the evening was 'calm and serene.' About forty minutes past 10 o'clock, was heard, 'a loud hollow noise, like the roaring of a great chimney on fire, but inconceivably more fierce and terrible. In about half a minute, the earth began to heave and tremble. The shock increasing, rose to the height in about a minute more; when the moveables, doors, windows, walls, especially in the upper chambers, made a very fearful clattering, and the houses rocked and crackled, as if they were all dissolving and falling to pieces. The people asleep were awakened with the greatest astonishment: many others, affrighted, ran into the streets. But the shaking quickly abated; and, in another half minute, entirely ceased. On the next morning, a very full assembly met at the North Church, for the proper exercises on so extraordinary an occasion. At five in the evening, a crowded concourse assembled at the Old Church; and multitudes, unable to get in, immediately flowed to the South, and in a few minutes filled that also. At Lieut. Gov. Dummer's motion, who was then Commander in Chief, the Thursday of the same week was kept as a day of extraordinary fasting and prayer, in all the churches in Boston; not merely to intreat for sparing mercy, but also to implore the grace and Spirit of God to come down and help to a sincere repentance and turning to him. And, as the houses of public worship were greatly crowded, the people were very attentive. The ministers endeavored to set in with this extraordinary work of God in nature, and to preach his word in the most awakening manner, and lead the people to a true conversion and unfeigned faith in Christ, and guard them against deceiving themselves.' 'And,' says Mr. Prince, 'in all our congregations, many seemed to be awakened and reformed; and, professing repentance of their sins and faith in Christ, entered into solemn covenant with God, and came into full communion with our several churches. In the Old South within eight months after, were about *eighty* added to our communicants.' But, he adds, and it is painful to be compelled in fidelity to repeat, "though I doubt not but considerable numbers were at that time savingly converted, the goodness of many seemed as the morning cloud and the early dew, which quickly passes away."

REVIVAL OF 1725—1730.

It is stated that, at this time, every thing, with the First Baptist Church, "seemed to be prosperous. Almost every month, for some years, additions were made to the church, and a broad foundation was laid for its future enlargement." It is perhaps reasonable to regard the serious attention to religion, and the conversions which occurred in the years 1725—1730, as the SECOND REVIVAL OF RELIGION IN BOSTON.

REVIVAL OF 1740—1744.

"About the year 1735, there was a remarkable attention to religion in the western parts of this state, and in Connecticut. 'But, in the mean while,' says Mr. Prince, 'the general decay of piety seemed to increase among us in Boston. And for the congregation I preach to, though for several years some few offered themselves to our communion, yet but few came to me in concern about their souls before. And so I perceive it was in others. And I remember some of the ministers were wont to express themselves as greatly discouraged with the growing declension both in principle and practice, especially among the rising generation.' But now a brighter and glorious day was about to dawn. 'The ministers and other Christians here, having, from the year 1738, received accounts of the surprising power and success with which God was pleased to attend the preaching of the Rev. George Whitefield, invited him to come to Boston, where he arrived the first time in September, 1740. He continued in this place and the neighborhood about a month, preaching twice almost every day, to immense congregations, and with his usual power. During this visit, ministers and Christians were greatly stirred up to effort and prayer for the promotion of Christ's kingdom; and "great numbers," says Mr. Prince, "were so happily concerned about their souls, as we had never seen any thing like it before." A genuine and powerful revival of religion had commenced; which extended to all the congregations in the town, and continued, without any sensible abatement, nearly two years. Assemblies on the sabbath, and several public lectures, with a great number of private meetings during the week, were crowded with attentive, and often deeply affected, hearers. And "scarce a sermon seemed to be preached without some good impressions." In conformity with the custom at that period, sixty "bills of the awakened," asking prayers, are stated to have been presented, at the Old South, at one time. So extensive and powerful was the influence on the minds of the people, that above a thousand inquirers visited Mr. Webb, one of the pastors of the New North Church, in three months; and Mr. Cooper, minister in Brattle Square, "was wont to say, that more came to him, in one week, in deep concern about their souls, than in the whole twenty-four years of his preceding ministry. I can also say the same," adds Mr. Prince, "as to the numbers who repaired to me. The very face of the town," he continues, "seemed to be strangely altered. Some who had not been here since the fall before, have told me their great surprise at the change in the general look and carriage of the people, as soon as they landed." Tippling houses were deserted, vicious associations broken up; and the great mass of the community, for a time, mainly attentive to the concerns of their souls. Large additions were made to all the eight Congregational, and two Presbyterian churches then in the town, "the greater part of whom gave" their pastors "a more exact account of the work of the Spirit of God on their souls in effectual calling, than" they were "wont to hear before." Nor was the goodness of *these* converts like the morning cloud and the early dew. Of those who were received to the church in Brattle Street, Mr. Colman remarked, more than three years after the commencement of the revival, "the good fruits of their abiding profession unto this day, in a discreet, meek, virtuous, pious conversation, give me satisfaction and pleasure in them from day to day." And Mr. Prince testified, at a still later period, "Of *our* numerous additions, with one exception, the conversation, as far as I know, is as becomes the gospel. Nor do I hear of any in the other churches in town, that have fallen into censurable evil, except a few of the New North."

Early in the history of this revival, the desire to hear the word of life was so great among the people, that a weekly lecture was established on Tuesday evening. This was the first stated evening lecture in these parts of the world. The Tuesday evening lecture is still maintained at all the evangelical Congregational churches in the city. The first sermon, by Mr. Prince, was suggested by the existing state of things. It was founded on the text—"Who are these that fly as a cloud and as doves to their windows?" The sermon was forthwith

printed, under the title—"Souls flying to Christ, pleasant and admirable to behold." Nothing could be more delightful, and in a manner prophetic, than such a sermon, at such a time. It was preached in October, 1740: and for the next eighteen months, souls were daily flying to Christ. There was a glorious prelibation of the revivals of our own age: a joyful fulfilment, after long days of darkness, of the divine promise: "They that sow in tears, shall reap in joy."

Of the number of converts during this revival no report has been published. It appears that within six months, the whole number added to three of the Congregational churches was about two hundred and fifty. And as there were then ten churches in town, besides the First Baptist church, we may suppose the trophies of divine grace were very numerous.

But towards the close of the year 1742, the revival gradually declined. Mr. Prince says, in Nov. 1744, "the sovereign Spirit, in his awakening influence in the unconverted, and his enlivening efficacy in the hopefully renewed, has seemed these two last years, in a gradual and awful manner, to withdraw. For a twelve-month, I have rarely heard the cry of any new ones, 'What shall I do to be saved?' But few are now added to our churches, and the heavenly shower in Boston seems to be over." One of the direct results of this revival was the publication in Boston of a weekly magazine, called "the Christian History," edited by Mr. Prince. Its object was to give an account of revivals of religion in various parts of the world. A similar work was at the same time published in Glasgow, and another in London.

This revival was, probably, useful to the Baptist cause, in furnishing materials for building up the Second Baptist Church. Several brethren separated from the First Baptist Church, then under the pastoral care of Rev. Jeremiah Condy, on account of a disagreement concerning some of the doctrines. An address was presented in October, 1742, in which they set forth the points of doctrine to which they objected, and which they charged him with publicly preaching. "But as it failed of producing the desired effect, after waiting several months, they came to the resolution to form themselves into a separate church. This they did on the 27th of July, 1743. It appears that a number of others were prepared to join them, whenever they should embody a church on evangelical principles. Hence, these brethren had no sooner agreed to rear the standard of the cross, than a number more, to the amount of thirty, came forward and united with them. Happily, this infant band soon perceived one among them, whom the great Head of the church designed for the public ministry. The edifying gifts, and eminent graces of Mr. Ephraim Bound, pointed him out to them as a proper person to take the oversight of them in the Lord. Hence they proceeded to invite him to become their Pastor. Not long after, Mr. Bound, having signified his willingness to accept their invitation, they immediately proceeded to fix on the time and place of his ordination.

"For several years after the ordination, which took place September 7, 1743, the church enjoyed much peace and prosperity, so that no act of discipline is found on their records for nearly ten years. Frequent additions were made to this church, not only from Boston, but from most of the towns for a considerable distance round. Such was their prosperity, that in five years they increased to one hundred and twenty."

REVIVAL OF 1755.

Before the coming on of the Revolution, there was a FOURTH REVIVAL IN BOSTON, which has been preserved in the following record: "In the close of the year 1755, immediately after the great earthquake, an extensive revival of religion began in Boston; it continued through the year 1756, and prevailed through the body of the town."

After this, came the darkest days in the history of Boston. The half-way covenant was introduced. 'The coming in of Arminian principles, as is often the case, drove the friends and advocates of truth somewhat into the opposite extreme, and imparted to their views of doctrine something of an antinomian

cast, which, of course, blunted the point of their preaching and greatly diminished its power. But, more than all the rest, the writings and influence of one of the most talented ministers which Boston has ever produced; who was unfriendly to the revival from the first, published against it as early as 1743; and exerted himself, with great diligence and success, during a long life, to bring every thing of the kind into disrepute.*

"And to all this is to be added the influence of the political conflicts in which the country was almost continually engaged from 1744. First was the French war, which terminated in 1762. Only three years after, the stamp act was passed; and those agitations commenced, which led to the war of the revolution, and terminated with the acknowledgment of our independence in 1783. "During these times of high political excitement, interest and peril, all other concerns seemed to be merged in those of the nation. And perhaps no class of citizens were more deeply interested than the clergy. By their prayers, their sermons, their conversation, influence and example, they endeavored to the utmost to sustain the courage of the citizens, and secure the deliverance of their bleeding country. This course of procedure," while in the circumstances of the case perhaps "commendable and necessary," had a powerful influence to "withdraw the minds of the clergy, and, through them, of their people, from the great concerns of religion and the soul. The tone of religious sentiment and feeling was relaxed, and the cause of Christ neglected. A multitude of unprincipled foreigners were introduced into the country, as enemies or allies, to trample on its institutions, and corrupt the principles and habits of its citizens." Respect for the Sabbath and other religious observances was greatly diminished. "A large proportion of the young men were withdrawn from their customary pursuits to a military course of life, and familiarized to all the temptations of the field and the camp." Very many of the active portion of the community had "their minds," for a series of years, "drawn away from the great concern of life. Their moral sense became blunted; their respect for the law, the truth, and the institutions of God was diminished; while, under the pretence of superior knowledge, greater enlargement of mind, a freedom from prejudice, and a spirit of Catholicism, they were led to regard all religious systems as of about equal value, and to prefer that, of course, which would impose the fewest restraints." And then, when these troubles had passed away, "in the joy of victory, and in the full tide of commercial prosperity and increasing wealth, the world engaged their affections more and more; its riches, honors and pleasures attracted their pursuit; while the bounteous giver of all, his word, his truth, his institutions and laws, were forgotten and despised."

The Congregational churches long continued in a state of insensibility. Semi-Arianism was finally introduced; and, but for help which the Lord had provided from another quarter, the results of the American revolution, threatened to be as disastrous to New England, in point of religion, as were the results of the French revolution to France.

REVIVAL OF 1790—1.

But in 1790, the Rev. Dr. Baldwin was invited to the pastoral care of the Second Baptist Church. "I arrived in Boston," says Dr. B., "on the 3d of July, 1790; and the day following being Lord's day, preached my first sermon. In the beginning of August, I perceived indications of a revival. These daily increased, until a very considerable number were heard with deep solemnity to inquire, 'What must we do to be saved?' This revival appears to have been a genuine work of the Spirit of God. A considerable number were hopefully brought to experience the truth of religion in their own souls, and were added to the two Baptist churches. To both churches more than one hundred were added."

* The Rev. Charles Chauncey, D. D. ordained pastor of the First Church, Oct. 25, 1727, and died Feb. 10, 1787, aged 82. He probably did more than any other individual to transform the religious character of Boston and the surrounding region.

In the year 1791, additions were made monthly to the Second Church. At one communion season, thirteen were added; at another, nineteen;—in the whole, about seventy. But this season of revival gradually passed away; and at the close of the century, there was, properly speaking, no religious attention.

REVIVAL OF 1803—5.

“Early in the spring of 1803,” says Dr. B., “there appeared in the First and Second Baptist Societies a more than usual seriousness. While the solemn truths of the gospel were dispensed, the people frequently seemed to hear as for their lives: yet for some time nothing appeared to warrant a conclusion, that the work had actually begun. On the first Lord’s day in March, two persons were baptized by the pastor of the Second Church. The season was solemn, but perhaps not unusually so. It may be proper here to observe, that besides our stated monthly lectures, we had a weekly meeting in the vestry belonging to the First society; where each church supplied preaching by turns. On the first Lord’s day in April, three persons more were baptized by the pastor of the Second Baptist Church, and several young men called on him after meeting to converse on religious subjects. Some of them appeared to have obtained a good hope through grace; but others were impressed with a deep sense of their perishing need of salvation. The first Lord’s day in May, he baptized four persons more. Several at this time appeared to have their attention considerably arrested; and in the course of the month, a number became so impressed as to converse freely with ministers and others from time to time upon their spiritual concerns. During the month of June, the attention evidently increased, and our assemblies became more numerous. The first Lord’s day in July, six persons more were baptized. The prospect of a more general awakening seemed daily to increase. Our meetings, both on Lord’s days and evenings, became more and more crowded and solemn. A very considerable number of young people, who were deeply impressed with a sense of their sinful condition, frequently visited their ministers and others with this inquiry: “Sirs, what must we do to be saved?” Lord’s day evening, July, 31, Mr. Jones, from Lebanon, N. H. who had preached a few times in the vestry, and in private houses, preached at 6 o’clock, P. M. in the meeting-house of the Second Baptist Church. On the 7th of August, being the first Lord’s day in the month, the ordinance of baptism was administered at both meetings, in presence of vast crowds of spectators. The Lord’s day following, Mr. Burton, from Halifax, preached a third sermon at Dr. Stillman’s meeting-house. And the next Lord’s day evening, Mr. Williams preached at the Second Baptist meeting-house, a third sermon; and from that time to the present, a lecture has been kept up interchangeably at the Baptist meeting houses. We also had occasional lectures in the week time, as we could obtain assistance from our ministering brethren. On the evening of the 15th of September, after the people had chiefly withdrawn, the pastor tarried a few minutes to converse with a number of anxious persons, when perhaps forty or fifty immediately collected around him. He delivered a short address to them; they appeared to be all in tears. Several young men were also in the singing seats in the gallery, who were greatly affected. One was so overcome with a sense of his wretched condition, as scarcely to be able to sit upon the seat. This was the first beginning of what has been generally practised ever since, for the people to tarry sometime after the blessing is given.

“The first Lord’s day in October the ordinance was again administered at both meetings. Dr. Stillman baptized eight, and Dr. Baldwin five. The season was remarkably solemn. Mr. Burton preached in the evening, at the Second Baptist meeting-house; the place was uncommonly thronged; great numbers standing in the aisles the whole time. During this month the work seemed greatly to increase. Scarcely a day passed without some person’s calling, and frequently many in a day would call on their ministers for instruction. Often by the time one company were gone out, another would come in. After meet-

ing it was frequently the case that twenty or thirty would call on each of the ministers. These little companies would be made up promiscuously of the two societies; and sometimes numbers from the other societies in the town.

"On the last Lord's-day in October, the ordinance of baptism was again administered at both meetings, and again in November. The work appeared at this time to be at its height. It is believed that more persons were awakened in September, October, and November, than in any other three months.

"The attention through the winter continued much the same. The most severe snow-storms would not prevent our houses being filled on Lord's-day evenings. And usually when fair, notwithstanding the cold, they would be thronged; every aisle crowded full to the head of the pulpit stairs, and frequently hundreds went away who could not get within the doors.

"Through the fall of 1804, and during the winter, the attention continued with very little variation. Our Wednesday evening lectures were, however, thinner; but on Lord's-day evenings, they were nearly as crowded as ever. The most solemn attention reigned through these large assemblies. Nearly all seemed to hear as for eternity. If any came from other motives than to hear, the solemnity of the scene restrained them from interrupting others. And notwithstanding persons of all descriptions attended, many who in heart were unfriendly to the work, yet God was pleased mercifully to restrain their opposition, so that we were enabled to "serve him without fear."

As fruits of this work of grace, 135 were added to the First Baptist Church, and 212 to the Second. This revival was followed by important events. The two Baptist churches in Boston had now become numerous bodies, and the two meeting-houses crowded with worshippers, which suggested the expediency of erecting another place of worship, and organizing a new church. This desirable object was immediately effected. The Baptist meeting-house was erected in Charles-street, and in Aug., 1807, the Third Church was harmoniously organized, composed of members from the other churches.

"Although the two Baptist Societies were the principal sharers in this work, it was not confined to them. Persons from almost every society in the town, and numbers from the adjacent towns, frequently attended on the lectures; and we have good reason to believe that many reaped saving advantages. The Old South Church, under the pastoral care of the Rev. Dr. Eckley, received considerable additions. This good man's heart was much engaged in the work, and would, we believe, have rejoiced to have seen it more general among his people. He frequently attended and assisted in the public lectures, in both the Baptist meetings. It afforded much pleasure to the friends of vital godliness, to see this friendly connexion. We devoutly hope it may ever continue."

In the year 1809, the cause of evangelical religion was aided by the formation of another Congregational church. The meeting-house in Park street was dedicated in 1810; and the first pastor, Rev. Dr. Griffin, was installed the following year.

In consequence of the death of Dr. Eckley, in 1811, Mr. Huntington was left sole pastor of the Old South. He was a man of most exemplary devotedness to his work. Notwithstanding the magnitude of his society, he left no duty undone. He was a most unwearied and faithful preacher: so that we need not wonder that his biographer has said of the congregation to which he ministered: "There was, during the whole period of his ministry, a serious, growing and efficient attention to religion. There was, it may be said, with strict propriety of language, a continual revival." He remained with the church till his death, which happened in 1819.

In this period—between 1803 and 1819—the schism of the Congregational churches had taken place. From the time that Dr. Ware was appointed professor of Divinity at Cambridge, Unitarianism began to develop itself. The controversial articles in the newspapers, which were called forth by this measure, awakened the attention of the friends of piety to the insidious error, lurking in the midst of them. For a considerable period, it is well known, the liberal party, so called, seemed desirous of concealing their true sentiments;

or rather, they were willing to tell us they believed and preached, as they had always done. But as the light of truth was brought to a focus, and the misty veil of sophistry was gradually torn away, Unitarianism stood forth, in all its developements, as so clear an enemy to evangelical religion, that the union of its friends and foes in church-estate became not only impolitic, but impossible. Seven of the Congregational churches took the liberal side; and the Old South and Park Street, remained alone in defence of Orthodoxy.

But notwithstanding the genial influence of these churches, and of the three Baptist and two Methodist societies, with the Episcopalians, piety was at a very low ebb. The absorbing events of the war of 1812—1814, drew off the minds of multitudes from the subject of religion. Party politics, too, were the watchword of almost every company; and the whole mass of the community seemed to have thrown their very souls into the contests and debates about elections. Where these themes were less loudly and fully discussed—among the clergy—the controversialism of the day, the cold spirit of a calculating worldly policy, and a wish, without effort, for the blessedness of days gone by, prevented any thing like a revival of religion.

The missionary spirit, which began to be kindled in the year 1811 and 1812, was the first harbinger of better things to the churches. Co-extensive with the spirit of missions was the spirit of piety. Men who knew how to feel an anxiety for the souls of the heathen, learned to feel anxiety for the souls of those by their own fireside, and in their own congregations. While the most devoted champions of the church were fanning the just-lighted fires, and intelligence from foreign missionaries was exciting an interest and breaking the enchantment of stupidity in the bosoms of the people, God, by a series of providences, was preparing scenes, that would make those opening hearts thrill with joy. The noise of war was silenced; and in 1815 men were free to sit fearlessly, each under his vine and fig-tree. The dividing line between the evangelical and anti-evangelical churches had assumed a distinctness, which forbade all future mistake. The monthly concert was becoming a meeting of interest and anticipation, to those who were looking for the dawn of the latter day. Sabbath schools commenced. Prayer-meetings were beginning to be more frequent; and religious newspapers, as their earliest offering, were telling of revivals in other parts of the land. Events in the physical world, too, produced a solemnity on the minds of men. Particularly in May 1816, the simultaneous appearance of a comet, unusually large solar spots, and a peculiar and deep redness of the moon led a few uncultivated people, who knew little of the mysteries of nature, to sober reflection. There was plainly such a state of religious feeling, as the Boston churches had never before seen. All seemed to be in a kind of waiting posture, prepared for some unknown and wonderful change.

REVIVAL OF 1820—1823.

Such was the state of things at the opening of the year 1820—the commencement of an almost pentecostal period in the Boston churches. In the autumn of that year, a work of grace began, which has continued with intervals in *power* only, not in its *existence*, till this day. Nearly every week, from that time to this, has been rendered illustrious by the bringing in of sinners to the kingdom of Christ. For a portion of the time, several have been daily added to the sacramental host. In these scenes, all the evangelical churches have shared.

It would be interesting here, if sufficient materials were at hand to distribute the history into three parts—relating to the progress of revivals in the Baptist, Methodist and Congregational churches. But a deficiency of data would make such an account somewhat meagre.

From intercourse with individuals of the Methodist church, and a few hints scattered up and down in history, we have learned that a revival-spirit existed among them, as early as the year 1802. From that time, they have been steadily increasing in numbers and respectability. They have, at present, five congregations, including one for seamen, one for colored persons, and the church of Reformed Methodists,

It was in the month of September, 1820, that the Rev. Mr. Maffitt, of that denomination, first visited Boston. He had already been preaching with great success in other towns. He came to us with a spirit, which was seldom witnessed—apparently full of love to the souls of men. He attracted crowded assemblies, composed of individuals of all denominations. The largest houses were filled to overflowing, and many often went away half an hour before meeting began, because there was not even a crevice in which to stand. It was nothing uncommon for him to be obliged to enter the house through a window behind the pulpit—the choked aisles affording no space for his admission. His preaching was by some compared to that of Whitefield: and the emotion he excited in the city had certainly never been excited by any single individual, since Whitefield's time. The imprudences of the man made him many enemies; but we have reason to believe God raised him up, as the dawnstar of a day, which now approaches its meridian-splendor. Deducting all you will for stony-ground-hearers, whose religion was mere animal feeling, a multitude will remain to be, as we hope, stars in his immortal crown. Mr. M. was invited to preach in many of the Evangelical churches, in and around Boston: and through his instrumentality was awakened that meeting-going spirit which, within the last ten years, has doubtless been the means of conversion to multitudes.

Mr. M. remained in the city through the year 1821, laboring indefatigably in the cause of religion. Of the numbers who were added during this year to the Methodist churches, we can give no account: but they were, probably, very great. The revival extended from the Methodist to the Baptist churches. Individuals from the latter attended the former, and carried with them the holy influences;—as in the year 1803, the pastor and members of the Old South, by frequenting the Baptist churches, were made sharers in the same glorious work. The Second Church, perhaps, shared more largely in the blessings of the winter and spring of 1821, than any other. During the early part of the winter, frequent letters were read at lectures from places, where revivals had commenced. The seasons, which that church had seen twenty years before, seemed to come into fresh remembrance. The minds of the young, in particular, were tenderly affected, and all seemed prepared for the descent of the Holy Spirit. The Rev. Dr. Baldwin, who was then the minister of the church, seemed like Simeon at the altar. He recalled the scenes of the former revival with overflowing gratitude: and, as he walked around among the inquirers, or listened to the first rejoicings of young converts, he was ready to say—"Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." Many recollect on a Sabbath afternoon in May, 1822, when twenty-seven were admitted to his church, the manifest joy of his heart. He seemed like Jacob, when his sons told him that Joseph was yet alive—his heart fainted; and again the reviving reality led him to exclaim like him, "It is enough!"—The other two Baptist churches shared in the work.

In November of the same year, 1822, a revival commenced in Park Street Church apparently in consequence of the formation of a Bible class. The winter of 1822 and 1823 the Rev. Mr. Wilbur, author of the Biblical Catechism, spent in the city. He constantly attended the Bible Class at Park Street. The vestry was uniformly crowded. Pointed appeals were made to the conscience and the heart, and divine truth was accompanied with its own legitimate effects. The work, which had thus begun in Park Street, extended to the other churches and to Dr. Fay's in Charlestown. At a united inquiry meeting of four Congregational churches, 300 individuals attended; and during six or seven months, nearly 400 became the hopeful subjects of the work. One of the most precious meetings, with which those days were blessed, was the "Union Prayer Meeting," holden every Thursday evening. It was attended alternately at the Old South, and the first Baptist Church, and supported by Congregationalists, Baptists and Methodists. This revival continued through the year 1823; and in that year, 360 were added to three of the churches.

Some of the means of promoting this revival, in addition to the Union Prayer Meeting, were the following:

1. A Saturday evening conference, commenced in the autumn of 1822, at private houses, by members of Park Street Church. These gradually increased in interest, and in the numbers who attended, till they were imitated by the other churches, and removed from private rooms to the vestries.

2. A meeting for mutual confession, by the members of the churches. This was directly after the first encouraging circumstance had occurred, portending a revival—three gay, young ladies, daughters of a pious member of the church, were, within a short time, converted. Thus were the hearts of God's people prepared for future and greater blessings.

3. The preaching of Dr. Beecher, Dr. Payson and Dr. Taylor, at public lectures, on Sabbath and other evenings.

4. Bible classes.

5. Neighborhood meetings—in which there was opportunity for the members of the church to spend a half hour in prayer at various parts of the day. Rooms were opened by benevolent and serious individuals in their houses in several parts of the city for this purpose. Here the cares of life might be prevented, by an interval of communion with heaven, from overwhelming the soul; and here the anxious spirit often found sweet release.

6. District meetings; which were held at evening in various parts of the city.

7. Morning prayer-meetings at 5 o'clock through the summer, in Park Street Church; these were known to be uncommonly blessed.

8. Church-Fasts. But these were not the only means. The public mind was in such a state, that almost every thing appeared calculated to promote religious feeling. All faces seemed to wear an unusual solemnity, and every circumstance to be a call to sinners—'I have a message from God unto thee.'

This revival so replenished the churches, that it became necessary to constitute a new one. Accordingly in 1825, the Hanover Church was formed with thirty four members; and in March, 1826, Dr. Beecher was installed pastor. The installation sermon was preached by Dr. Humphrey, from the text—"I have planted, Apollos watered, but God gave the increase." From that day, the faithful planting and watering of the ministers has been blest with the increase of God.

REVIVAL OF 1826—7.

During the summer of the year 1826, though the assemblies were attentive, and divine truth clearly exhibited, there were no such delightful evidences of a present Spirit, operating extensively on the hearts of men, as were desirable. In November, a meeting was held in Dr. Beecher's church, of representatives from the Congregational churches in and around Boston, to consult together and pray for a work of divine grace. The meeting was one of great interest, crowded by anxious hearers, and distinguished by an uncommon spirit of prayer. The churches in every direction were aroused to action. The Holy Ghost again descended, and the scenes of Pentecost seemed about to be renewed. Religion became the theme of conversation in almost every circle. "Holiness to the Lord" shone out in relief from every object. Infidelity seemed ready to hide itself in perpetual darkness, while the Sun of Righteousness rode majestically to his meridian. The influence kindled up in Boston, extended itself to Cambridge, to Charlestown and to all the surrounding region. We were almost ready to listen for the voice of the angel in heaven, as he should cry—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." From two hundred to three hundred generally attended the inquiry meetings of the churches, and there were added to them continually such as should be saved.

During the years 1826 and 1827, one hundred and thirty-three were admitted to the Methodist churches; more than two hundred to the Baptist churches; and so many to the Congregational, that it was thought proper to erect for them two more houses of worship, and to constitute two new churches.

In the associational year ending in September 1827, the Baptist church at

Cambridgeport received an addition of seventy eight members, the fruits of this revival; the two Baptist churches in Salem, one hundred and twenty-one; the Baptist church in Newton, eighty one; the Second Church in Boston, eighty two; and the Third, ninety two. The Federal street Baptist church in Boston was also constituted, with about sixty members. The net increase of members of churches in the Boston Association for the year was 1055.

After this, came a gradual, though by no means total decline, of the work of revival. The same means of grace, which had before been efficacious, were still used; and although there was neither earthquake, whirlwind, nor fire, yet there was the still, small voice of the Spirit, influencing the hearts of men. Probably, every week in the years 1829—1831 witnessed the subdual of some sinners to the government of Christ, and the change of the disobedient to the wisdom of the just. Evidence of this may be found in the fact that more than one hundred were added to the Baptist churches in the city, in the year 1829, and from seventy to eighty, in the year following; besides a number probably much larger to the other evangelical churches.

During the years 1831—2, seasons of protracted religious service were observed by several of the churches. And in Boston, as in most other places, they were followed by more frequent conversions, greater devotedness in Christians, and larger additions to the company of the redeemed. The Sabbath-assemblies have been rendered more full and solemn; and evening lectures, scenes of more lively interest. Men seem to have learned that religion is a personal matter, in which all have an absorbing concern. Often, on the communion Sabbaths of the two last years, have a band of from ten to thirty offered their public vows together, at the Saviour's table, in some of the Congregational churches. And in the year ending September, 1832, the Baptist churches were replenished by one hundred and sixty-two additions.

RECAPITULATION AND COMPARATIVE VIEW.

In 1625, with fasting, prayer, and humble reliance on God, the first church was formed in Boston. A little band of believers—bigoted they might be, but it was the fault of the age—met in their mud-walled, thatched hut, to worship God. Amid the storms of revolution and commotion, the persecution which they ignorantly inflicted and in turn endured, the perilous union of church and state, which once fettered them, and the insidious enemy of the evangelical doctrine, that had well nigh usurped supreme dominion in the temple of God—amid all this, the Congregational churches have been kept, and from it they have been delivered. And now, with seven happy churches, and not far from two thousand members, they form a brilliant phalanx in the advancing armies of the King of saints.

In 1665, the First Baptist church in this city was formed at Charlestown—consisting of five individuals, who were Baptists in England, and four more, baptized on the day of the organization. Previously to the year 1689, nine others were added, forming a feeble band of but eighteen saints. Through evil report and good report, persecution and prosperity, discouragement and joy, the little one has become a thousand. More than one thousand six hundred members were reported as connected with the five churches at the last Association; besides the numberless shoots, whose infancy was guarded, and whose advance has been sheltered and protected by their care.

The first Methodist society in America was formed in 1766; and, until the close of the revolution, their members were dependent on other churches for the administration of the ordinances of religion. Now their places of worship in Boston are as rich and convenient as any in the city; and their members, numerous as they are, mostly, we hope, true followers of the Lamb. They are gradually adding their influence, in promoting all the benevolent and useful enterprises of the age. And, what we rejoice most to believe, humbly endeavoring to build up the cause in which we have common interest, and to glorify that Saviour, whom we hope to behold together, where sectarian partialities shall be done away.

An individual who had been absent from our city for a few years—we mean an individual of discrimination and piety—would probably perceive, on his return, a marked change, in consequence of the revivals we have enjoyed. Religion has become a theme of more general interest and conversation; and its doctrines and duties are better understood and obeyed. Sabbath assemblies are more numerous and attentive. The preaching has assumed a more clear and pungent character, presenting to the consciences of men the unyielding grapple of the law, and urging them to a life of holiness and virtue, because any other course is voluntary and guilty. Church members are not, as formerly, chiefly among the infirm or the afflicted; but the great majority are of the young and active portion of the community. And ministers, throwing aside their repulsive dignity, come down among their people with intelligible language and winning manners, and entreat them in “Christ’s stead, to be reconciled unto God.” The flame of piety is more warm and brilliant; and religion, based on the convictions of the intellect, has a more thorough and manifest influence on the life. The spirit of prayer and exhortation is more widely diffused; and laymen, as well as ministers, have learned to use their talents, in promoting the cause of Christ. The subject of missions is daily attracting more attention, and enlisting more self-denying and well directed effort. Religious newspapers are more decidedly religious. They contain less secular miscellany, and more that is calculated to warm the heart, to enlighten the mind, and to arouse the soul.

It is undeniable that the present aspect of the times is exceedingly encouraging. For, notwithstanding the prevalence of infidelity, and the immense destitution and neglect of the means of grace, yet the King of saints rides forth in his majesty, from conquering to conquer. God is honored; the Redeemer’s kingdom advances; and the day manifestly draws nigh, when Jesus shall reign supreme.

[The above is compiled from PRINCE’S CHRISTIAN HISTORY, WISNER’S HISTORY OF THE OLD SOUTH CHURCH, MASSACHUSETTS BAPTIST MISSIONARY MAGAZINE, BOSTON RECORDER, HISTORICAL SERMONS OF DR. BALDWIN AND MR. WINCHELL, and MINUTES OF THE BOSTON BAPTIST ASSOCIATION.]

A SOLEMN APPEAL, IN THE NAME OF JESUS CHRIST, TO THE BAPTIST CHURCHES OF THE UNITED STATES.

The crisis is come. A voice from every hill and grove of idolatrous Burmah cries to us, across the mighty ocean—the crisis is come. The churches of the Redeemer echo back the sound—the crisis is come. There is now no longer any room for doubt, that Burmah must be evangelized. God himself hath determined it. Not all the combined powers of the prince of darkness and the world, can defeat *his* purpose. Yes, there is a piercing cry, which, like a voice from the grave, in heart-rending accents, and with an energy not to be misunderstood, speaks to us from the land of idols,—“tell, oh tell us of that Saviour, who died eighteen hundred years ago, that we might live. Leave, ye sons and daughters of America, your happy homes, your parents, your brethren, your all, and tell us of him, who died to redeem a world from hell.” And shall we refuse to listen to such a cry? No! A voice from Calvary,—from Boardman, as he lies beneath the green sod of Burmah—from Wheelock, as his bones lie entombed beneath the waters of the great deep—from her who showed that *woman*, actuated by a Saviour’s love, can dare to die for his sake,—all, with heart-affecting energy, cry—No!

It is now no longer a time for us to talk, but to *act*. Every Christian must feel that he is solemnly bound to do something for the good cause for which our Saviour bled and died; must remember, that the Saviour has said, ‘he that

forsaketh not all that he hath, cannot be my disciple.' Something must be done, and done speedily. And, in order that something of consequence may be effected.

I. There must be a more ardent and deep-toned piety, among our churches. It is a lamentable fact that, in many of our churches, the state of religion is low, very low; many of their members, instead of having the blessed spirit of adoption in their hearts, enabling them to cry, "Abba, Father," live, as it were, without hope, and without God, in the world. But this ought not so to be. Evangelical piety ought to be greatly increased among us. To this end,

1. The Bible must be more studied and loved; its precepts, more regarded and obeyed. It is to be feared, that there is by far too great a neglect of this treasure of treasures. Such being the case, can it be expected, that we should desire to communicate a knowledge of the sacred volume, to others, when we so lightly value it, ourselves. Oh that every one of us might give more earnest heed to this divine book; might remember, that the blessed Saviour has said, "Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me. Then are ye my disciples indeed, if ye continue in my word. Sanctify them through thy truth, thy word is truth. If any man love me, he will keep my words."

2. Ministers must be more faithful to the souls of their hearers. They must remember that to them is the solemn commission given, "Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word from me, and speak the warning from my mouth. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand." They must remember, too, that they have nothing they have not received; that have they talents, God gave them: have they learning, or influence, or piety, God gave them all: that they are "stewards of the manifold grace of God;" and that it is required of stewards, that they be found *faithful*.

3. Young men preparing for the ministry must feel, that, unless they have that charity, or love, which suffereth long and is kind, all their studies will be in vain. Though they may have the learning of Plato, the wisdom of Socrates, the eloquence of Tully,—though they may even give their bodies to be burned, unless they are influenced singly by the love of Christ, they will, at the last great day of accounts, be placed at the left hand of the Judge of all, and hear the fearful sentence, "depart forever."

4. Members of churches must feel, that heaven exists not only in the future, but that it begins here; that the presence of God is heaven—his absence is hell. Then will they be enabled to exclaim in holy triumph, "we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

II. Some of us must go to Burmah—must be willing to love not our lives unto the death—to forsake all for Christ;—must be willing not only to be bound, but to die for the Lord Jesus. No matter what be our situation—whether high or low, rich or poor, learned or unlearned;—it is the most solemn duty of all, to utter the prayer, "Lord, what wilt thou have me to do?" And if any of us should be convinced, after having made it a subject of prayer before God, that it is our duty to go, we must go, even though weeping churches should follow us, as they did Paul, "sorrowing most of all for the words that he spake unto them, that they should see his face no more." Though a mother's fond heart should burst in agonizing grief, at the departure of an only son, yet the son must go—for Jesus calls. Yes, he must be willing to go,—not that he loves his happy country, home and kindred, less, but that he loves Jesus more.

Brethren of the Baptist denomination, see to it, that you are clear from the blood of the heathen.

PAUL.

ON THE MEANS TO BE USED IN RAISING UP MISSIONARIES.

It must have struck you in perusing certain books, which profess to give a general view of the doctrines and duties of revelation, how little the missionary character of Christianity has been brought forward. Indeed, so obscure a place does this subject hold in some systems of divinity, whole duties of man, &c. books, otherwise sound, judicious, and comprehensive, that a reader might peruse the whole, and scarcely be able to tell if the duty of propagating the Gospel was not wholly left out of the system. The duty of *praying* for the coming of the kingdom of God, is of course introduced in the exposition of the Lord's prayer; and the duty of love to God and man naturally embraces every object, which is a proper expression of love; and among the rest, the promotion of the divine glory, and the welfare of our fellow-creatures, by disseminating the truth of God. But this is treated as a subordinate topic, while doubtful questions and strifes of words occupy many pages, and call forth all the zeal of the authors.

But if some writers have made too little of this point, perhaps you may think that I have made too much—that I have spoken in too unqualified terms on several topics connected with the spread of Christianity—such as the obligations resting upon properly qualified Christians (*nil obstante*) to become missionaries to the heathen—the *quantity* of exertion and sacrifice to be made by Christians, in order to fulfil the command of Christ, &c. But I think the advocate of such a cause need not feel much uneasiness, although he may have neglected to qualify in every particular his representations. They whom it concerns will supply his deficiency, and practically make sufficient abatement of the demands. There is no danger of too many well qualified candidates offering themselves, in consequence of any such calls upon them. There is unhappily no cause of alarm at present, lest the Christian world should err in the way of excess in contributing to the missionary cause.

On the contrary, if experience and observation may be at all regarded, there is ground to conclude that such statements of the case as have been made in these letters, supposing them to be sounded in the ears of the very men to whom the strictures apply, would, in a great majority of instances, leave them in a very complacent frame of mind, as to what they had been doing in this cause, and what they should in future do.

Still, however, some might hear, and consider, and repent, and in the spirit of Zaccheus give fourfold for what they had *kept back from the cause of God*, and henceforth be its devoted and consistent friends and supporters.

It is not by one stroke of the battering ram the walls of a besieged fortress are made to fall; but a repetition of strokes may at length make a breach. These letters are but a few strokes at various points of the wall of the castle of Indolence; and if perseveringly followed up by heavier and more skilful blows from engines of greater power, the effect will doubtless at last be produced.

In this view, every missionary sermon, every missionary meeting, every missionary publication, does something towards its accomplishment. And oh, it will be a glorious state of the church, when every Christian, in every church, prompted by the mercies which he has received of the Lord, and knowing the terrors of the Lord which hang over a sinful world, shall be earnestly asking, "Lord, what wouldst thou have me to do?" and ready to do *whatever* the answer communicated by "the wisdom" that is "profitable to direct," shall point out.

If so, let means be used generally and systematically, to rouse the attention of Christians to this subject more than has ever yet been done.

Let me suggest—

1. That all ministers and pastors of churches bring the subject fully and frequently before their people. Let them show the missionary character of

the New Testament dispensation.* Let them urge the duty of every one who has received the truth, to communicate it *in some way or other*. It is the duty of all to give their prayers and influence—it is the duty of some to give their money and time—it is the duty of some to give *themselves* to the cause, by actual service.

Has any Christian minister hitherto neglected so to urge the claims of the heathen upon the consciences of those over whom he is an overseer? Let him candidly own his error, and immediately begin practically to amend it. It is matter of common remark, that a congregation acquires in a great degree the views and disposition of the minister. If he is of an inactive, contracted spirit, caring little, at least in the way of exertion, for what is beyond his immediate sphere, this will, generally speaking, be the character of his people also. If a minister seldom or never leads the attention of his hearers to the wants of others, it is no wonder if they as seldom think of them, and do nothing to help them. But can this be considered a right Christian spirit?

Let us suppose in the first and best age of Christianity, a church planted by the apostles, enjoying the stated ministry of the Gospel, and walking in the ordinances and commandments of the Lord. They have been called out of darkness into marvellous light; but many around them are in that darkness still. These Christians, however, enjoy their ordinances, from week to week, from year to year; but none of them go forth to tell their heathen neighbors what a Saviour they have found—to what hopes they are begotten again—from what a death they have been delivered—and to represent the need of these blessings to every sinner. Does it not strike you as something very incongruous, to suppose that a primitive church should be so indifferent about the spread of the Gospel? Indeed they could not have been described in the terms I have quoted—"walking in all the ordinances and commandments of the Lord BLAMELESS," if such was their character; for in that case they were neglecting at least *one* commandment.

2. That all Christians, whether ministers or others, who have proper views and feelings on this subject, form the distinct purpose of doing every thing in their power, according to their several abilities, to fan the missionary flame around them. Christians of learning and ability should take every proper occasion to bring the question before their friends and fellow Christians.

In furtherance of this idea, some might turn their minds to a comprehensive and thorough investigation of the nature, obligation, motives, means, and certain results of the evangelization of the world. Here is a list of a few grand desiderata on this most interesting subject.

1. A missionary survey of the world.

2. A missionary estimate of the resources, moral, literary, and physical, of the Christian world, for attempting the conversion of all nations.

N. B. This estimate should be formed not on the idea of such a gradual increase and multiplication of means as may possibly, in the course of four or five centuries, amount to something adequate to the extent of the work; but on the supposition that it is *our* work—*our* duty to attempt the whole. I do not entertain the enthusiastic idea, that all the heathen will at once become docile, reasonable, ingenuous, believing, as soon as they behold a host of missionaries come to convert them; or that the effect of one unprecedented effort shall operate with the effect of magic on the world. But on the other hand, I think exertion to such an extent would warrant high hopes that God was about to pour out an extraordinary blessing, since he had caused his own people to make a devoted and simultaneous movement in obedience to

*The Jews were not commanded to go into all the world and preach the law of Moses, to proselyte every people to the observance of the rites of Judaism. But if they had received such a command, and neglected to fulfil it, how should we have descanted upon this as *one more* to be added to the black catalogue of the sins of that people? But the Jew might have retorted upon the Christian, and say, "Who art thou that judgest? for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same thing."

his command, to make known his salvation to every tribe, and kindred, and people and nation.

3. An inquiry into the most proper and effectual means of providing a supply of suitable men for the missionary office, and preparing them for its duties. And in connexion with this, the best means of assisting native converts of promising abilities in every part of the world, to give themselves to the work of instructing their countrymen. There is reason to conclude, that in many cases, from not following up partial success at missionary stations, by employing hopeful converts, the work has, humanly speaking, been much retarded.

4. A series of popular tracts on missionary subjects, embracing descriptions of the state of heathen nations, the character of their superstitions, the effect of attempts to convert them, the *causes* of the failure of such attempts, where they have been unsuccessful—the extent of the field of missions—want of laborers to cultivate it, &c.

This object is in part met by the monthly papers of some of the societies; but they are chiefly confined to those who are already subscribing to the cause—such tracts should be universally circulated.

5. A periodical publication, in which might be inserted all such information of a literary, scientific, and general nature, as may be transmitted by missionaries from their several stations, and which it does not consist with the plan of any of the existing Missionary Chronicles, Reports, &c. to insert.

I have long thought something of this kind very desirable. It has been said, and truly, that it would tend much to interest the friends of literature in general in the labors of missionaries, if their communications embraced matters of general interest respecting the countries in which they sojourn, as well as intelligence more specifically of a missionary character.

Missionaries have been loudly complained against, that they have paid so little attention to this subject; but the best apology for them is, that there has been no proper channel, through which these communications could be brought before the eye of the public. The missionary periodical papers find their limits small enough for containing information strictly relating to their missionary work; and as this deservedly holds the first place, articles of a more general nature cannot be admitted. And missionaries knowing this, think it needless to furnish them. But I am persuaded that were some publication devoted to this branch of *missionary intelligence*, it might both be rendered subservient to the interests of the cause, by securing more universal attention and respect, while it contributed important additions to the stock of human knowledge; and might also, under judicious and spirited management, be made a source of considerable annual revenue to the missionary societies.

The details of the plan it does not belong to me to enter into; but if the hint be attended to, it may become a means of no small efficacy in promoting this best of causes.

It would not be difficult to increase the list of *desiderata*; but if these few be supplied, they will operate in their own way, and may lead to the suggestion of other things conducive to the same glorious end. *Swan's Letters.*

INDWELLING SIN.

The difference between a saint in heaven and a saint on earth, is, that the former may abandon himself to such feelings and such movements as come at pleasure; for he has no other pleasure than to do the will of God, and to rejoice in the contemplation of his unspotted glory. The latter cannot with safety so abandon himself. It is true, that there is an ingredient of his nature, now under an advancing process of regeneration, which is altogether on the side of

godliness: and were this left unresisted by any opposing influence, he might be spared all the agonies of dissolution, and set him down at once among the choirs and the companies of paradise. But there is another ingredient of his nature, still under an unfinished process of regeneration, and which is altogether on the side of ungodliness; and were this left without the control of his new and better principle, sin would catch the defenceless moment, and regain the ascendancy from which she had been dispossessed. Now it is death which comes in as the deliverer. It is death which overthrows and grinds to powder that corrupt fabric, on the walls of which were inscribed the foul marks of leprosy, and the inmost materials of which were pervaded with an infection, that nothing, it seems, but the sepulchral process of a resolution into dust, and a resurrection into another and glorified body, can clear completely and conclusively away. It is death that conducts us from the state of a saint on earth, to the state of a saint in heaven: but not till we are so conducted, are we safe to abandon ourselves, for a single instance, to the spontaneity of our own inclinations; and we utterly mistake our real circumstances in the world—we judge not aright of what we have to do, and of the attitude in which we ought to stand—we lay ourselves open to the assaults of a near and lurking enemy, and are exposed to most humiliating overthrows, and most oppressive visitations of remorse and wretchedness, if, such being our actual condition upon earth, we go to sleep, or to play among its besetting dangers; if we ever think of the post that we occupy being any other than the post of armor and of watchfulness; or, falsely imagining, that there is but one spiritual ingredient in our nature, altogether on the side of holiness, instead of two, whereof the other is still alive, and on the side of sin, we ever let down the guardianship, and the jealousy, and the lowliness of mind, and the prayers for succour from on high, which such a state of things so urgently and so imperiously demands.

We think it of very capital importance for us to know that the body wherewith we are burdened, and must carry about with us, is a vile body; that the nature which we received at the first, and from which we shall not be delivered on this side of the grave, is a corrupt nature; that all which is in us, and about us, and that is apart from the new spirit infused through the belief of the Gospel, is in a state of aversion to the will of God; that what may be denoted by the single word *carnality*, is of perpetual residence with us while upon earth; and that our distinct concern is, while it resides with us, that it shall not reign over us. It is ever present with its suggestions; and this we cannot help: but it should not prevail with its suggestions; and this, by the aids and expedients provided for the regeneration of a polluted world, we may help. We shall feel with our latest breath, the motions of the flesh; and these motions, if not sins, are at least sinful tendencies, which, if yielded to, would terminate in sins. Now our business is not to extirpate the tendencies, but to make our stand against them—not to root out those elements of moral evil which the body of a good man before death has, and after its resurrection has not—but to stifle and to keep them down by that force wherewith the new creature in Jesus Christ is armed for the great battle, on the issue of which hangs his eternity. We cannot obtain such a victory as that we shall never feel the motions of the flesh; but we may obtain such a victory, as that we shall not walk after the flesh. The enemy is not so killed as that we are delivered from his presence: but by an unremitting strenuousness on our part, we may keep him so chained as that we shall be delivered from his power. Such is the contest, and such is the result of the contest, if it be a successful one. But we ought to be told, that it is a vain hope, while we live in the world, to look for the extermination of the sinful principle. It ever stirs and actuates within us; and there is not one hour of the day, in which it does not give token that it is still alive, and though cast down from its ascendancy, not destroyed in its existence. Forewarned, forearmed, and it is right to be informed, that near us, and within us, there is at all times an insidious foe, against whom we cannot guard too vigilantly, and against whom we cannot pray too fervently and too unremittingly.

Chalmers.

MINISTERIAL INDUSTRY,

ILLUSTRATED IN THE LIFE OF BAXTER.

[Ministers certainly ought not to abbreviate the days of their usefulness by unreasonable labors. It is wrong for them to thrust *themselves*, in a manner, out of the ranks of the church, by unwarrantable exertion. Still, however, we believe they are sacredly bound to do all that their ordination-vow imposes on them—they are bound to consult not their own ease, their own enjoyment, or their own fame; but to labor, as they that must give account of their stewardship.

Richard Baxter, it is well known, was always a man of feeble health. Perhaps most men, in his circumstances, would have relinquished the ministry entirely, and declared the writing of books an utter impossibility. But, urged on as he was, by a deep sense of Christian obligation and the danger of immortal souls, he was active in the cause of his Master, to the utmost of his power. The following extracts from Orme's "Life and Times of Richard Baxter" will show how great was his industry. Christian minister, is the mirror a reflection of *thy* life?]

Every one must be struck with the magnitude of Baxter's labors as a writer. The age in which he lived was an age of voluminous authorship; and Baxter was beyond comparison the most voluminous of all his contemporaries. Those who have been acquainted only with what are called his practical or spiritual writings, form no correct estimate of the extent of his works. These form twenty-two volumes octavo, in the present edition; and yet they are but a small portion of what he wrote. The number of his books has been very variously estimated; as some of the volumes which he published contained several distinct treatises, they have sometimes been counted as one, and sometimes reckoned four or five. The best method of forming a correct opinion of Baxter's labors from the press, is by comparing them with some of his brethren, who wrote a great deal. The works of Bishop Hall amount to ten volumes octavo; Lightfoot's extend to thirteen; Jeremy Taylor's to fifteen; Dr. Goodwin's would make about twenty; Dr. Owen's extend to twenty-eight; Richard Baxter's, if printed in a uniform edition, could not be comprised in less than sixty volumes, making more than from thirty to forty thousand closely-printed octavo pages!

On this mass of writing he was employed from the year 1649, when his first work appeared, till near the time of his death in 1691, a period of forty-four years. Had he been chiefly engaged in writing, this space was amply sufficient to have enabled him to produce all his works with ease. But it must be recollected, that writing was but a small part of his occupation. His labors as a minister, and his engagements in the public business of his times, formed his chief employment for many years, so that he speaks of writing but as a kind of recreation from more severe duties. Nor is this all; his state of health must be taken into consideration, in every estimate of his work. A man more diseased, or who had more to contend with in the frame of his body, probably never existed in the same circumstances. He was a constant martyr to sickness and pain, so that how he found it practicable to write with the composure which he generally did, is one of the greatest mysteries in his history. The energy of his mind was superior to any discouragement; for, though it often felt the burden and clog of the flesh, it never gave way to its desire of ease, or succumbed under the pressure of its infirmities. He furnishes an illustrious instance of what may be done by principle, energy, and perseverance, in the most untoward and discouraging circumstances.

The subjects on which Baxter wrote embrace the whole range of theology, in all the parts of which he seems to have been nearly equally at home. Doctrinal, practical, casuistical, and polemical, all occupied his thoughts, and engaged his pen. His inquiries ranged and his writings extended from the profoundest and most abstruse speculations on the divine decrees, the constitution

of man, and the origin of evil, to the simplest truths adapted to the infant mind. To say he was master of any subject, would be too much ; but he must be very wise or very stupid, to whom Baxter can impart no instruction. If he does not always impart light, he seldom fails to suggest some profitable reflection, or to lead his readers to discover difficulties where they had seen none before. On the most important subjects, he dwells with the greatest delight, expatiating with a freedom which evinces how fully they occupied his own mind, and interesting his readers by the earnestness of his manner and the beauty of his illustrations.

Few men, perhaps, have had greater command of their knowledge, or of the power of conveying it, than Baxter. He appears to have read everything relating to his own profession, and to have remembered all he read. The fathers and schoolmen, the doctors and reformers of all ages and countries, seem to have been as familiar to him, as the alphabet of his native tongue. He rarely makes a parade of his knowledge, but he never fails to convince that he was well acquainted with most that had been written on the subject he discusses. His mistakes were seldom the mistakes of ignorance. He labored to derive his knowledge from the fountain of information ; and considering that he had not enjoyed the benefits of a university education, the defects of it very rarely appear. Such an education might have given more correctness, but would have added nothing to the vigor of his mind.

Ever alive to the claims of duty, and the calls of Providence, he obeyed with the utmost promptitude every demand made upon him by his brethren, his country, or the state of the church. Perhaps he erred in complying too readily, and using his pen on occasions when a dignified silence would have been more suitable. His own apology, however, on the subject of his many writings, is very satisfactory. With him it was usually matter of conscience to write ; and only such an acquaintance with all the circumstances as can now scarcely be had, could enable us to form a correct judgment as to the necessity which he conceived was laid upon him.

When he did write, it was with a pointed pen, which is never chargeable with obscurity or feebleness. The extent of his knowledge and his command of language, betrayed him into exuberance and redundancy. He heaps up arguments, and raises piles of reasons, scarcely knowing when to stop, or what limits to prescribe to a discussion. Though a lover of order, he had no time to arrange or select his thoughts when he sat down to write, so that he poured them forth with all the copiousness of his mind, but often with an irregularity and incongruity that materially injured their beauty and effect. He belabors an adversary till he has destroyed not only his existence, but his very form. Not content with disarming him, and using his arms against himself, he seems to take pleasure in having him an object of pity, if not of scorn. His metaphysics and refinements have frequently been referred to. These constituted both his power and his weakness as a controversialist. They enabled him to discover any assailable points in the positions of his adversaries ; to penetrate into every crevice, and to lay open every mistake. They at the same time supplied an almost invulnerable protection to himself. He had always ground on which he could retreat with advantage ; so that he was frequently left in quiet possession of the field. This style of debate, however, enfeebled the cause, while it appeared to constitute the strength of its advocate. It rarely produced conviction of the truth, but often induced suspicion that error was lurking under the forms and behind the battlements of logic and metaphysics.

The style of Baxter is considerably diversified. It is often incorrect, rugged, and inharmonious, abounding in parentheses and digressions, and enfeebled by expansion. It is happiest when it is divested entirely of a controversial character, and the subject relates to the great interests of salvation and charity. It then flows with a copiousness and purity, to which there is nothing superior in the language in which he wrote. The vigorous conceptions of his mind are then conveyed in a corresponding energy of expression ; so that the reader is carried along with a breathless impetuosity, which he finds it impossible to re-

sist. Baxter knew nothing of that vice of learning which Bacon so beautifully describes, as consisting "more in hunting after words than matter; more after the choiceness of the phrase, and the round and clean composition of the sentence, and the sweet falling of the clauses, and the varying and illustration with tropes and figures, than after the weight of matter, worth of subject, soundness of argument, life of invention, or depth of judgment." Baxter was superior to all this. Truth in all its majesty and infinite importance alone occupied the throne of his spirit, and dictated the forms in which its voice should be uttered. And when it spoke, it was in language divinely suited to its nature, never distracting by its turgidness, or disgusting by its regularity. He could be awful or gentle, pathetic or pungent, at pleasure; always suiting his words to his thoughts, and dissolving his audience in tenderness, or overwhelming them with terror, as heaven or hell, the mercies of the Lord, or the wrath to come, was the topic of discourse. It may confidently be affirmed, that from no author of the period could a greater selection of beautiful passages of didactic, hortatory, and consolatory writings, be made.

LAST THURSDAY IN FEBRUARY.

With emotions of mingled pleasure, anxiety and hope, we would call the attention of the churches to this, our annual season of devotion. While we would lay a high stress on the importance of the Missionary Concert, the Sabbath school Concert, and the Seaman's Concert, which recur every month, we feel it a duty to press the *College Concert*, which only returns once a year.

It is unnecessary, in this place, and in this age of prevalent Christianity, to go into a set argument to prove the propriety, or the efficacy of prayer. Every person, who daily visits the hallowed closet of his devotions, and converses with God in his word, knows already the whole train of reasoning, which might be introduced. That there is a throne of grace to which we can approach, that God loves to answer prayer and has promised to do so, and that we are in a state of need—are reasons enough.

On this subject, there are duties belonging both to ministers and private Christians. Ministers must instruct the people in the matters calculated to interest them in this concert. They must let them know the desolations of Zion, the need of an educated ministry, both at home and abroad, and the encouraging fact that the prayers at this concert have, in former years, been answered. It is remarkable, that during the spring of the year 1831, when ten or twelve colleges were blessed with revivals, the work of grace began, very near the annual prayer day for their benefit. That day, in the year designated, had been peculiarly solemn and interesting, in several places. Christians had been truly supplicating God, and wrestling, like Jacob, for the blessing of heaven. As their solemnities concluded, they still lingered at the horns of the altar. And, "about the time of the going down of the sun," tidings arrived that in two or more colleges, the Holy Spirit had begun to answer prayer. Oh, what a thrill of holy joy and thanksgiving came through every heart! We felt that it was not a vain thing to serve God.

There is one duty, which we do not remember to have seen urged. It is this—*every Christian ought to feel a peculiar interest for his own College*. We never could conceive how a man can go out into the world, and revile and defame the college, at whose breast he was nurtured. There he received the elements of his education, his mind was developed, his talents cultivated, his reason awakened, his treasures of knowledge accumulated. There he enjoyed all the kind attentions, instructions and labors of the officers, formed many delightful acquaintances; and above all, made himself master of that mental furniture, with which he serves the cause of Christ. Be it so, that there are things

there, which he views with regret. Let error be spreading, and the number of pious students small, and the affections of the public alienated—But the college is his parent, and he is bound to do what he can for her spiritual good. It is very singular to us, that such inappropriate means are used for the good of our colleges. If they have perverted funds, they are assailed with so much severity or misrepresentation, as to produce a reaction. If they have almost no pious students, Christian parents refuse to send their Christian sons. They withhold salt from the fountain, and then complain that the waters are fresh. They draw off every ray of light possible, and then complain that there is darkness. They take care that the froward band shall not have the benefit of the religious conversation or the holy example of Christian students; and then complain that God has deserted the college. But when Christians carry off the light, what folly and wickedness is it for them to complain of the darkness. Let a host of holy men go to those same colleges, and you would soon see that none is beyond the reach of hope.

The reason why some colleges have many revivals of religion and many conversions is, that pious parents send thither their pious sons. The sons, by a holy example, if not by more direct and prominent effort, influence the whole circle where they move. The parents feel too an obligation to pray for the college, where their sons reside. God hears and answers prayer; and thus trains up multitudes for his service.

No individual can understand the peculiar circumstances and necessities of each university so well as those who have been educated there. No one, then, can so eloquently and forcibly set before a congregation the claims of another college, as of his own. As Baptists, we, of course, shall feel most interested, on the day of our solemnities, in our own institutions. As philanthropists and Christians, however, we ought to pray most fervently for those, which seem most to need our prayers. While we carry all, in our supplications, to God, every minister in our denomination, ought to bring up before his people the peculiar necessities of his own *alma mater*. Thus will each of the cherished universities of our land come up in remembrance before God. On each, will divine blessings be invoked. To each, we shall give our poor tribute of gratitude for the capacity of usefulness we there acquired in the Christian cause, by imploring the descent of the Holy Spirit.

The duty of special prayer, on the part of private Christians, is, by no means, to be overlooked. Let them understand that the destinies of their beloved country, the support of their free institutions, the ministry of their sanctuary are concerned in their success. Let them be well aware that many hundreds of young men are now pursuing a course of public education, whose hearts are un sanctified; and who, if they so remain, will certainly exert no favorable, they may exert a baneful, influence on the Redeemer's cause. Let them be persuaded that God is sincere—that facts every year show him to be sincere—in promising answer to prayer. And let them know that prayer for college-students has uniformly been as efficacious with the hearer of prayer, as for any other individuals. Brethren, let us not fail of our duty to our children, our colleges, our country, to the church of Christ. Let the *last Thursday in February* be a day of sincere, humble, fervent petition for every college and university in the land. And he who answered Daniel "at the time of the evening oblation," will answer us.

POETRY.

THE EXPOSTULATION.

“Then I said, I will not make mention of him nor speak any more in his name; but his word was in mine heart, as a burning fire shut up in my bones; and I was weary with forbearing, and I could not stay.”—*JEREMIAH XX. 9.*

Why wait ye, heralds of the cross,
A brighter sign to see,
When he, who purchased you with blood,
Urges his dying plea?
What should restrain your work of love?
What doubts your hearts beset,
While the last great commission sounds,
From holy Olivet?

Fear ye to meet the storms of earth—
Quake ye at sorrow's flow?
Distrust ye him, whose parting voice
Commanded you to go?
Have ye resolved to let them die—
The heathen—in their grief?
Will ye not answer their complaint,
And give them your relief?

Can ye not leave your native soil,
And all that binds you here?
Are ye too weak to break away
From fond affection's tear?
Can ye not give your lives to him,
Who gave for you his own—
And chose the dark and painful cross,
To raise you to his throne?

Go, with the meek apostles, go,
To earth's remotest land;
Go with the energy of love,
A dauntless, heaven-led band;
List to the heathen's earnest call,
Whose spell is on you yet;
Go, for your Saviour left the charge,
On holy Olivet.

CHRIST IN THE GARDEN.

By Mrs. Hemans.

He knelt, the Saviour knelt and prayed,
When but his Father's eye
Looked through the lonely garden's shade
On that dread agony;
The Lord of All, above, beneath,
Was bowed with sorrow unto death!

The sun set in a fearful hour,
The stars might well grow dim,
When this mortality had power
So to o'ershadow HIM!
That He who gave man's breath might know
The very depths of human woe.

He proved them all! the doubt, the strife,
The faint perplexing dread,
The mists that hang o'er parting life,
All gathered round his head;

And the Deliverer knelt to pray—
Yet passed it not, that cup, away!

It passed not—though the stormy wave
Had sunk beneath His tread;
It passed not—though to Him the grave
Had yielded up its dead.
But there was sent him from on high,
A gift of strength for man to die.

And was the Sinless thus beset
With anguish and dismay?
How may *we* meet our conflict yet,
In the dark narrow way?
Through Him—through Him, that path who
trode—
Save, or we perish, Son of God!

REVIEW.

MOSHEIM'S INSTITUTES OF ECCLESIASTICAL HISTORY: *a new and literal translation, by James Murdock, D. D. Three vols. 8vo. New Haven, 1832.*

Nothing could be more gratifying to us, as Christian reviewers, than the anticipation that these volumes will be welcomed by the theologians, and the intelligent portion of our Christian community, as their importance and interest deserve. But we fear the time has not yet arrived, when such an anticipation can be reasonably cherished. Almost every other history has been with more avidity pursued, even by Christians, than the record of the church of Christ. One reason, doubtless, has been, the unsatisfactory and even contradictory manner, in which that history has been presented before them. The materials for its composition are scanty; and the prejudice and unwarrantable license of those who have moulded these materials to their purpose, has done much to discredit their labors with the public. Still this subject is too important to be abandoned; and the value of ecclesiastical history must not be estimated by the inadequateness of its past achievements. If new light cannot, to any very great extent, be expected, what we have may be concentrated, rather than refracted;—its rays be brought directly and clearly to shine upon us, and not be tortured and perverted through the sinister medium of their communication. It should be very frankly acknowledged, that the first place in theological science does *not* belong to church history. The Bible—its divine origin, and true interpretation, should always have the pre-eminence. But we can see no reason, when this concession is made, why the next rank should not be claimed for the illustration of the principles and results of Christianity in the lives, the sufferings, and triumphs of those that have embraced it. What we want is not a cumbrous or ingenious system of philosophizing speculations, built on the incident of Christianity; but the facts, as simply and clearly exhibited as authentic materials will allow. He that sets the important facts of the Christian history before us, in lucid and symmetrical order, and leaves us to contemplate, not his ingenuity, but the achievements of the divine and peerless truths, which our religion has spread before mankind, does the cause of religion and of science the most important service. Such is the aim and profession of this work.

The history of Mosheim, in another form, has long been before the public. The former translation, by Maclaine, was an admired book at the period of our earliest recollections:—and yet we are inclined to believe that, owing to the indifference with which this subject has generally been regarded, if the social and parish libraries (and we fear ministers' libraries also) were canvassed throughout the country, more copies of Napoleon's history by the author of *Waverley*, would be found in them, than of the ecclesiastical history of Mosheim. Shall it be inferred from this that the "man of destiny," as he chose to regard himself—or the man of insatiable ambition and blood-thirstiness, as impartial posterity will regard him, has really more admirers than the Prince of peace? Among the true friends of the latter, this surely cannot be. One reason, as above intimated, why church history has not been hitherto more popular, is the partial and unsatisfactory manner in which it has been presented to the public. These volumes will, in no inconsiderable degree, remove this objection. Some account of their learned author, and of each of the English translations of his history, will probably be acceptable to our readers.

JOHN LAWRENCE VON MOSHEIM, by birth a German nobleman, was educated at the University of Keil, where he was raised to the rank of Professor of philosophy at an early age. But pulpit eloquence, biblical and historical theology, and practical religion, were his favorite pursuits. The Germans admit that he contributed much to the improvement of preaching in their coun-

try. He was successively called to a professorship at Copenhagen, to the divinity-chair at Helmstadt—and to the chancellorship and head of the department of theology in the University of Gottingen, in the last of which he remained until his death, at the age of 61, in the year 1755. He published, besides many other works in the various departments of theology, a number on church history, in which he most distinguished himself. He had just completed the revision and enlargement of the work which forms the basis of these volumes, under the title of “Institutes of Ecclesiastical History, ancient and modern,” when he was removed by death. Although more than seventy years have elapsed since this publication, and this field has been cultivated with all that diligence and success, for which in matters of learning, the Germans are so celebrated, still, in the words of the distinguished Schlegel, “in ecclesiastical history, the merits of Mosheim are so decisive and peculiar, that I will not venture to compare him with any of his predecessors or successors in this department of learning. He is our first *real historian*.” The learned Warburton says, “Mosheim’s compendium is excellent—the method admirable; in short, the only one, deserving the name of an ecclesiastical history.”

Nine years after the publication of the above work in the original Latin, Dr. Maclaine, an assistant minister to an English congregation at the Hague, published an English translation of these institutes. To this translation the mere English reader has been confined, until the present time. The necessity for a new version arises, principally from the unauthorized liberties taken by the former translator. He frankly owns, that he designed to render the work interesting to those superficial readers, who delight in that harmony, which pleases the ear, and in those transitions, which make a narration flow with ease; and that he *often* added a few sentences of his own, to give more vivacity and point to the sentiments of his author, or more splendor to their dress. He has thus *paraphrased*, rather than *translated*, a large part of the work.

The style of Mosheim in the original is compact and forcible. With an apparent consciousness of having much to communicate in a short space, and of the great importance of his subject, he seems to disdain the petty artifices of language. Concise but clear, his style unites, in an uncommon degree, brevity with perspicuity. It must be evident to the slightest consideration, how much such an author would suffer in a translation conducted on the principles of Dr. Maclaine. Such a change for the worse has rarely fallen under our observation. Verboseness, instead of lucid conciseness; an affectation of rhetorical flourish, instead of the sober, guarded, and didactic manner of the original, have not only changed entirely the style, but, to a considerable extent, the meaning of the author. This, in a sober history of most important character, is no venial error. The purpose avowed in these changes is, to make the work more attractive: yet the lover of truth can feel himself but poorly compensated for her absence by meretricious ornaments, however dazzling. The volumes of Maclaine are adapted to be read by the unthinking, who are more gratified by the sonorousness of a period, than by the precision of truth; and they have perhaps attracted more notice to the subject of ecclesiastical history, than would have been secured without them. But the student will ever turn from them to the original with a satisfaction, which fidelity and rigid adherence to authentic testimony can alone inspire.

The necessity for a new translation has long been apparent; and we rejoice that it has been undertaken and accomplished by one so entirely competent to the task. Dr. Murdock, for several years professor of Ecclesiastical history in our oldest Theological Seminary, and who has devoted the vigor of his life, in the most favored circumstances which our country affords, to investigation, connected with this branch of sacred learning, professes to have made an entirely new and literal translation of the whole work. This is his object; and, so far as we have been able to examine, it seems to be fully attained. He is true to the original, in matter and manner. We have more of the spirit and idiom of the lucid Latin of Mosheim, than is often found combined with so pure English. If it does sometimes want smoothness, which is the only fault we have

heard intimated, we can only say that it has scarcely been noticed by us; and whatever is lost in ease, by following Mosheim closely, is more than compensated in precision and force. But this faithful translation has not been half the labor, bestowed on the work by Dr. Murdock. Wherever practicable, he has canvassed anew the authorities on which Mosheim relied, and compared them with the representation of other standard writers of different communities. And nothing in the text or notes has been suffered to go before the public, without first passing an examination by the best criteria within his reach. Wherever mistakes or deficiencies of an important character, have, in this way, been discovered, the requisite corrections have been furnished in the form of notes, so as to leave the text unmutated. In this way, we have the value of a new history, combined with, or superadded to the old.

The additions which enrich this work, particularly the early portions of the history, are extensive and valuable—almost as much so as the original. On the controversies and disputes among christians, the refuted heresies, and the different *sects*, with their distinguishing *doctrines*, much critical attention has been bestowed. This difficult part of his task appears to have been performed with a kindred spirit of candor and impartiality to that for which Mosheim has been so justly distinguished. But, in no respect has the history been more enlarged, than in the judicious and copious biographical notices of the *Fathers* and leading men of the Church, especially in the first four centuries. These, in their public character and acts, are presented to us in full and attractive relief; and the faithfulness and completeness of these sketches is at once a charming feature and a great enhancement of the value of the history. The whole is now comprised in three volumes, of nearly equal size, each embracing a distinct period, strongly marked by its own peculiar characteristics, and is furnished with a separate index; so that each volume is a complete and independent work. The first, from the superior value of early Church history, has seemed to us, the most interesting. We present a few extracts from it as specimens of the work, and for their intrinsic value.

The first, on the value of this kind of sacred literature, is from the introduction.

Ecclesiastical history, if written by persons free from these [private interests and the prejudice of opinions] and other faults, cannot fail to be greatly beneficial to mankind at large, but especially to the teachers and guides of the church. Whoever shall consider attentively the numerous, the varied, and threatening dangers, which the christian religion has happily surmounted, will doubtless find himself more established in the belief of this religion, and better prepared to withstand the assaults, the cavils, and insidious attacks of the irreligious and profane. The many illustrious examples of virtue, with which this history abounds, are admirably suited to awaken pious emotions, and to instil the love of God into lukewarm minds. Those wonderful revolutions and changes, which have occurred in every age of the church, originating often from small beginnings, proclaim aloud the providence of God, and the instability and vanity of all human things. Nor is it of small advantage, to know the origin of the numerous and absurd opinions, superstitions, and errors, which still prevail in many parts of the christian world. For such knowledge will enable us to discover the truth more clearly, to prize it more, and to defend it better. Of the entertainment, afforded by this and other parts of church history, I shall say nothing.

But especially, public instructors, and the ministers of religion, may from this study derive great assistance, in acquiring that practical wisdom, which they so much need. Here, the numerous mistakes of even great men, warn them what to shun, if they would not embroil the christian church; there, many illustrious examples of noble and successful effort, are patterns for their imitation. And for combating errors, both those inveterate by age, and those of more recent growth, nothing, except the holy scriptures and sound reason, can be compared with this kind of history. pp. 20, 21.

We will next present the testimony furnished on the mode of baptism, for the first four centuries.

Jesus himself established but *two* rites, which it is not lawful either to change or to abrogate; viz. *baptism* and the *Lord's supper*. Yet these are not to be considered as mere ceremonies, or as having only a symbolical import; but as having also a sanctifying influence on the mind. p. 102.

In this [first] century, *baptism* was administered, in convenient places, without the public assemblies; and by immersing the candidates wholly in water. At first, all who were engaged in propagating christianity, administered this rite: nor can it be called in question, that whoever persuaded any person to embrace christianity, could baptize his own disciple. But when the churches became more regulated, and were provided with rules of order, the *bishop* alone exercised the right of baptizing all the new converts to christianity; though in process of time, as the limits of his church were enlarged, he imparted this right to the *presbyters*. pp. 105, 106.

Twice a year, [in the second century,] namely at *Easter* and *Whitsuntide*, (*Paschatis et Pentecostis diebus*,) *baptism* was publicly administered by the *bishop*, or by the *presbyters*, acting by his command and authority. The candidates for it, were immersed wholly in water, with invocation of the sacred Trinity, according to the Saviour's precept, after they had repeated what they called the *Creed* (*Symbolum*,) and had renounced all their sins and transgressions, and especially the *devil* and his *pomp*.

The manner of receiving new converts into the churches, about the year 150, is thus minutely described by *Justin Martyr*, in his (so called) second *Apology*, towards the conclusion. "In what manner we dedicate ourselves to God, after being renewed by *Christ*, we will now explain; lest by omitting this, we should seem to dissemble in our statement. Those who believe and are persuaded, that the things we teach and inculcate are true, and who profess ability thus to live, are directed to pray, with fasting, and to ask of God the forgiveness of their former sins; we also fasting and praying with them. Then we conduct them to a place where there is water; and they are regenerated [baptized,] in the manner in which we have been regenerated [baptized,] for they receive a washing with water, in the name of the Father of all, the Lord God, and of our Saviour, *Jesus Christ*, and of the Holy Spirit. For *Christ* said; *Except ye be regenerated, ye shall not enter into the kingdom of heaven.*"—"This washing is likewise called *illumination*; because the minds of those who have learned these things, are enlightened. And whoever is enlightened, is washed in the name of *Jesus Christ*, who was crucified under *Pontius Pilate*; and in the name of the Holy Spirit, who by the prophets, foretold all that relates to *Christ*."—"And after thus washing the convinced and consenting person, we conduct him to where the brethren, as we call them, are assembled; and there offer our united supplications, with earnestness, both for ourselves and for the enlightened person, and for all others every where; that we may conduct ourselves as becomes those who have received the truth, and by our deeds prove ourselves good citizens, and observers of what is commanded us; so that we may be saved with an eternal salvation. And on ending our prayers, we salute each other with a kiss. Then, there is placed before the President of the brethren, bread, and a cup of water and wine; which he taking, offers praise and glory to the Father of all, through the name of the Son and of the Holy Spirit, and gives thanks at great length, that such blessings are vouchsafed us; and when he ends the prayers and the thanksgiving, all the people present respond, *amen*. Now the word *amen*, in the Hebrew tongue, signifies *so be it*. And after the President has given thanks, and all the people have uttered the response, those whom we call Deacons, distribute to every one present, to partake of the bread and the wine and water, over which thanks were given: and to those not present, the Deacons carry it. And this food is called by us the *Eucharist*; which it is unlawful for any one to partake of, unless he believes the things taught by us to be true, and has been washed with the washing for the remission of sins in regeneration, and live according to what *Christ* has taught." pp. 167, 168.

Baptism was publicly administered, [in the third century,] twice a year, to candidates who had gone through a long preparation and trial, none being present as spectators, but such as had been themselves baptized. The effect of baptism was supposed to be the remission of sins: and the bishop, by the imposition of hands and prayer, it was believed, conferred those gifts of the Holy Spirit, which were necessary for living a holy life. pp. 230, 231.

For the more convenient administration of *baptism*, [in the fourth century,] sacred fountains, or *baptisteria*, were erected in the porches of the temples. This sacred rite was always administered, except in cases of necessity, when the rule was dispensed with, on the vigils of *Easter* and *Whitsuntide*, accompanied with lighted wax candles, and by the bishop, or by the presbyters whom the bishop commissioned for that purpose. pp. 334, 335.

The *baptisteries* were properly *buildings adjacent* to the churches, in which the catechumens were instructed, and where were a sort of cisterns, into which water was let at the time of baptism, and in which the candidates were baptized by immersion.

We give one more extract, illustrating the manner in which the biographical notes are prepared; and we will confine ourselves to a single example; our favorite among the fathers, *Chrysostom*.

John Chrysostom was the son of a respectable military gentleman of Antioch in Syria, named *Secundus*. He was born in the year 354, and lost his father in his childhood. Early discovering marks of uncommon genius, his mother *Anthusa*, a pious and excellent woman, procured for him the best instructors in all branches of learning. After spending three years in the family, and under the religious instruction of *Meletius*, the bishop of Antioch, he attended the schools of *Libanius*, in rhetoric, of *Andragathias*, in philosophy, and of *Carterius* and *Diadorus*, (afterwards bishop of Tyre,) in sacred literature, who taught him to construe the scriptures literally. Distinguished as a scholar, he was also early pious; and about the age of twenty, embracing a monastic life, he retired to the mountains and spent four years in the society of an aged hermit, and two years more in a solitary cave. Nearly worn out by his austerities, he was obliged to return to Antioch, where he was made a deacon in 381, and commenced author at the age of 26. Five years after, he was ordained a presbyter, and began to preach. During twelve years, he wrote and delivered an immense number of sermons, orations, and homilies. In the year 398, he was made patriarch of Constantinople, and in that station labored and preached incessantly. But his life was too austere, and his preaching too pungent, and his discipline too strict, for that corrupt metropolis. The empress, the lax clergy, and many courtiers combined against him. In the year 403, he was summoned before an irregular council, to answer to 46 frivolous or false charges; and refusing to appear, he was condemned, deposed, and banished, for contumacy. But his people were so tumultuous, that his enemies were compelled to recall him. The next year, however, A. D. 404, he was forcibly removed to Cucusus in Armenia, to the unspeakable grief of all good men. Here he suffered extremely, his health failed, and being removed to Pityus in Colchis, he died on the road thither, the 14th of September 407, aged 52 years and 8 months. For overpowering popular eloquence, *Chrysostom* had no equal among the fathers. His discourses show an inexhaustible richness of thought and illustration, of vivid conception, and striking imagery. His style is elevated, yet natural and clear. He transfuses his own glowing thoughts and emotions into all his hearers, seemingly without effort, and without the power of resistance. Yet he is sometimes too florid, he uses some false ornaments, he accumulates metaphors and illustrations, and carries both his views and his figures too far. The spirit of the man, and some idea of his style, may be learned from the following literal translation of a paragraph in one of his private letters to a friend, written during his exile—"When driven from the city, I cared nothing for it. But I said to myself, if the empress wishes to banish me, let her banish me:—the earth is the Lord's, and the fulness thereof. If she would saw me in sunder, let her saw me in sunder:—I have *Isaiah* for a pattern. If she should plunge me in the sea:—I remember *Jonah*. If she would thrust me into the fiery furnace:—I see the three children enduring that. If she would cast me to wild beasts:—I call to mind *Daniel* in the den of lions. If she would stone me, let her stone me:—I have before me, *Stephen* the protomartyr. If she would take my head from me, let her take it:—I have *John* the Baptist. If she would deprive me of my worldly goods, let her do it:—naked came I from my mother's womb, and naked shall I return. An apostle has told me, 'God respecteth not man's person:' and, 'if I yet pleased men, I should not be the servant of *Christ*.' And *David* clothes me with armor saying, 'I will speak of thy testimonies before kings, and will not be ashamed.'" The works of *Chrysostom*, (including some falsely ascribed to him,) consist of about 350 sermons and orations, on a great variety of subjects and occasions; about 620 homilies, or exegetical discourses, on different books of the Old and New Testaments; and about 250 Letters; together with several tracts on monasticism, and a treatise on the Priesthood, in 6 Books. There is also a *Liturgy* which bears his name, being that used at Constantinople, and which perhaps received some alterations from his hand." pp. 292, 293, note.

We are satisfied, that those who read these volumes will join us in entreating Dr. Murdock to complete his proposed continuation of this history to the present time. Should he perform that service in the faithful and impartial manner, which characterize his labors in this work, he would deserve that praise in America, which Mosheim receives in Germany.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17 Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

JOURNAL OF REV. MR. WADE.

Rangoon, April 8, 1832.—Lord's day. Preached to several disciples and the children of the school—in all, about 25 hearers.

9. Several natives, both men and women, called, with whom we conversed on the subject of religion.

REAPPEARANCE OF A FORMER DISCIPLE.

15. Lord's day.—Had nine of the disciples at worship; two inquirers and seventeen school-children. One of the disciples who attended to day was Moug Byay, one of the old disciples who fled at the time Rangoon was taken, and had not made his appearance again, till within a month past. He has not only remained steadfast, but appears to have grown in grace. He mentions one man in the place where he has lived, who, through his instrumentality, has been brought to a full belief in the religion of Christ. One of the inquirers mentioned above is Moug Byay's brother, who heard the gospel from br. Judson before the war. During the last week, has been the celebration of the new year according to Burman custom, which is by throwing water on each other. No one could walk the streets without being thoroughly drenched. This time I have spent mostly in preparing maps for the school, and also one to present to the governor of Rangoon.

VISIT TO THE VICEROY.

19. Yesterday, with br. Kincaid, called

on the Viceroy, whom I have never seen before. I carried for him one of the Burman maps of the world, which br. Bennett procured to be printed at the Lithographic press, while in Bengal. These maps are printed without any shading; but the one which I designed for the Viceroy, I shaded with a brush, and also colored the different countries and islands. We took along also the catechism of Geography and Astronomy, and the Chronological Table, all stitched together in one. Through the kindness of Captain Raulinson, the English Resident, the Viceroy had got information of our intending to call, and present him with the map. When we came to the government house, the Woondouk* showed us the way in, and ordered chairs for us to sit down. When we were seated, he went in to acquaint the Viceroy of our arrival; but he found him asleep, and, of course, we must wait until he waked up. However, the Woondouk took a seat with us, looked over the map and book, asked numerous questions relative to Astronomy and Geography; some also relative to Religion. He was so polite and familiar, that we were quite free from the usual annoyance, arising from the impertinence of under officers, &c. At length it was announced that the Viceroy was awake; then the Woondouk went in and waited upon him out into the Hall of Audience. As soon as he was seated, he ordered chairs for us, which were placed directly before him at the distance of about ten feet. After a very few words I presented the map and book, which he took; and, having looked at the former some-

* I supposed him to be the Woondouk.

what, he expressed much pleasure in receiving it, and continued looking it over. Soon, he asked a question about some place. I went up to him for the purpose of pointing it out to him, and, as he held the map open in his lap, I partly kneeled down before him; upon which he immediately got out of his chair and sat down upon his feet on the floor. This was a very unexpected mark of condescension; I at the same time sat down in that manner, and so did the Wooundouk. Thus we sat several minutes, while I explained the map and answered his questions, to which he listened with much attention, and expressed, over and over, his satisfaction in receiving it. He had probably seen maps of the world before this; but I am sure he had never seen one before lettered in Burman. When he was satisfied with looking at the map, he got up into his chair; the Wooundouk and myself did the same. He then asked about the book, and I told him it was connected with the map. He opened and read sometime, and expressed his satisfaction in this, as he had done in the map. He made many remarks about different places, and about the christian religion, which astonished me at the knowledge he had obtained of these subjects, and proved that he had read much in the books which have been circulated among the people; but he said nothing that was in the least annoying. Another mark of condescension and kindness which he showed us was, that he ordered some tea with different kinds of bread, biscuit, and sweetmeats, and ate himself at the same time. He did not once use the honorific pronoun in speaking of himself, but the one used to equals; and when we got up to take our leave, he asked us to call upon him frequently. In every respect, he treated us with as much politeness and respect, as we could have expected from the most polished and kind European, in the same station and office. I should have remarked, he took particular notice of the art of printing, and asked how much a press and fount of types would cost? I told him both would cost about 2000 rupees. He said he wished very much to obtain one; and said if I would order one, he would pay for it. This request placed me in delicate circumstances; I knew not what to answer. What can I do if pressed upon this point? To day, had several calls at the house for tracts.

TIMIDITY OF THE DISCIPLES.

21. Lord's day.—At worship to day had ten of the native christians. We feel

much difficulty in knowing what to do with those, who, through fear, stay away from worship, Sabbath after Sabbath;—particularly those whose conduct is, in other respects, unblameable. We might, perhaps, encourage them to have more boldness, if we had the opportunity of conversing with them; but by staying away, they do not give us this opportunity; and, if we visited them at their houses, it would only increase their alarm. They are not so much afraid that the Viceroy would sanction their being persecuted for their religion; they all feel that he is a humane, good man; but what they fear is, that the under-officers, under pretence of concern for religion, will oblige them to pay money. After worship, we had one inquirer, who appeared to listen with some desire to know the truth.

ADVENTURE OF A TRACT.

23. One of the disciples came to day bringing an inquirer, who had received a Catechism at the time we were in Rangoon two years ago; but he said, on going into the distant villages for trade, in one place the people were so anxious to read it, that he lent it to one and another, until finally he lost sight of it. He said those villagers were greatly surprized, that the Lord Jesus Christ should die in man's stead. This man listened with much attention, and, when he went away, we supplied him with tracts.

27. Since the rumor of the small pox being in different places of the town, I have scarcely been out of doors. I ventured out, however this morning with br. K., for the purpose of distributing tracts. Surely the tracts must have reached nearly every neighbourhood in and about Rangoon; as there have been more or less distributed, nearly every day, for two years past.

MR. MASON'S JOURNAL.

VISIT TO A PRIEST.

Jan. 2, 1832.—I spent an hour or two to day with Moung Shwa Moung at one of the kyoungs, visiting a sick priest.

On asking him if he wished to escape hell and go to heaven, he replied, "that I may, is the reason I wear this yellow cloth." To the question—"where do you expect to go?" he answered, with a heavy sigh—"I do not know."

He seemed to have no moral power to grasp at the truths of the Gospel; yet when I told him, in my broken language, of the love of Christ to sinners, he could

not refrain the exclamation—"that is very good." Such are the hopes and such the sick beds of the most honored, most learned, most moral, and most religious of the heathen.

BAPTISM.

8. Sabbath.—This evening, after a highly satisfactory examination, I baptized two Karen men, who had been previous applicants for the ordinance. H, ta-la said he had been a believer two or three years; and, on inquiring, "why then did you not ask for baptism, until within a few months?"—"because," he replied, "I could not wholly control my passions." Ko-Thah-byoo is of the Meat-Khyen nation, and was formerly an inhabitant of Nanzu village, the village which was the northern limit of my excursion up the river in November; and we now learned, for the first time, that Moug Kya, the Karen whose labors have been so eminently successful, during the last rains crossed the mountains about fifty miles north of us, and preached the gospel in this village. The consequence was that many reviled; but Ko-Thah byoo says, "I believed at the first hearing." It appeared on further inquiry that he came down to see us in the rains; and we now recollect him, as an attentive hearer at worship for two or three evenings, several months ago. Subsequently, he has moved over the mountains to obtain Christian society; and his conduct is such as to warrant the belief that he has been born again.

9. Two years have elapsed since br. Boardman set his face to the south, as I have done to day, and passed through the city expecting to see it no more for six weeks. He was providentially led to return in a few days—may Providence direct me. Our path led us through an immense paddy field, which skirts the city in this direction, whose extensive level and autumnal aspect, coupled with the smoky appearance habitually worn by the atmosphere at this season, forcibly reminded me of "Indian summer" on an Illinois prairie. But the pagoda on Mount Burney, that bounded my vision to the south east, brought me back. I will not attempt to estimate distance. I have no watch, and the only measures used by the Tavoyers, when a place is less than "noon day walking" are, wa wa, "very far," or, ne ne, "very near," or similar expressions equally definite.

Kaningta was the first village on our route; and, after distributing tracts at each house, I went up to the kyong. The

chief priest seemed determined to be civil, but was reluctant to receive tracts. There is more hope of a kyong with the word of God in it, than without; so I was equally resolved not to understand anything but "no." After obviating several of his objections, he finally remarked, "my eyes are so bad I cannot see to read." "Their eyes are good," pointing to several young men in the yellow cloth around him, I replied, "their eyes are good; they can read to you." The books were then received, and we passed on to Shen Monkto.

IMAGE AND TEMPLE.

This village contains two of the most splendid temples in the province; and is a great resort of the religious, for containing an image of Gaudama, which was brought from Ceylon. This image, which is small, they have enclosed in a larger one that they have built over it, of brick and mortar, covered with gilt; and which, though in a sitting position, is not less than twenty feet high. The monstrous, with an abundance of tinsel arranged in baby taste, constitutes Burman splendor, so far as it has fallen under my observation; and, apart from other considerations, makes their most imposing exhibitions perfectly contemptible.

The village contains now not more than forty houses, though, at the time the image arrived from Ceylon, it was probably the capital of the province. The natives call it "old Tavoy;" and it is the third or fourth old Tavoy I have been shown, within three months. The rebellions and wars which, in past generations, have existed here with but few peaceable intervals, will easily account for repeated changes in the seat of government.

I found a priest in his kyong, giving a synopsis of some books that he was lending to three or four "May-thu-dau" or vestals; and, though he received my tracts, I failed in gaining much of his attention. Turning aside with Moug Shwa Moug to the small village of Tsa-wot, we had occasion to observe numerous remains of the old capital—walls, trenches, and pagodas; but met with nothing of equal interest to the sight of Ko-Thah-byoo, on my return, preaching the gospel in the centre of a large circle of almost every age, sex and description.

We passed on to Tan-oo, and then to Kya-en, where I concluded to spend the night. This is a village of some thirty houses scattered round the foot of a hill, on an extent of more than a mile, and is a

few hundred yards south of what is here called Kya-en creek; but which the Karens call Pgaru. It is the same stream on which br. Boardman closed his eyes on all earthly prospects. While my meal was preparing, I pushed up the creek to Kyet-sa-byen, a village of twenty five or thirty houses. Exhausted with the fatigues of the day, night overtook me before reaching our little camp on return; and on reaching it, my spirits rather failed me, to find so few of the villagers assembled for evening worship. I however endeavoured to cheer myself with considerations in relation to the value of a *single* soul, and concluded there were enough present to demand all the efforts we could put forth.

CONVERSATION.

After worship closed, I asked three or four men that kept their seats, if they remembered br. Boardman's preaching in the village. One said, "I remember his coming, but was sick at the time;" another observed, "he passed through our village without preaching." The first resumed—"our religions are alike;" "thou shalt not steal, thou shalt not kill, thou shalt not tell lies"—"And thou shalt not worship images," I added, interrupting him, which he reluctantly admitted to be dissimilar. I have met with several people of this character, who, in despite of almost every thing that can be said, will maintain—"our religions are alike"—arising from a real coincidence between certain commands, and an insuperable love of caviling, which induces many to annoy a missionary by gravely maintaining the most untenable positions. After observing that Gaudama did not die for the sins of men, whereas Christ did, I asked, "how, according to the religion of Gaudama, can sin be forgiven?" This produced a long silence, which was only broken by the reply, "I am not skilled in the books."

10. When breakfast was preparing this morning, I went up to the kyong, which stands on the summit of the hill behind us, and on the edge of a precipice four or five hundred feet high, commanding an enchanting view of hill, vale and plain; river, forest, and village; equalled only by the flowering shrubs and ornamental trees around, that were opening with the day their odoriferous treasures on the morning breeze.

We had rather, I fear, an unprofitable conversation with the priest, who tenaciously defended Boodhism, but would say nothing to Christianity. Moungh Shwa

Moungh did well in driving him from his positions, but such arguments seldom result in conviction.

We visited and distributed tracts in six villages to day before sunset. While passing on to the village Kyouk-Myoung, about evening, we were overtaken, when resting at the way side, by an elderly priest and two of his boys, carrying a large bundle of sugar cane—offerings that he had received. Seeing we were fatigued, he ordered the whole, except one cane, to be given us—an act which pleased me much, apart from the acceptable refreshment it afforded; exhibiting, as it did, more of the common feelings of humanity than I have heretofore witnessed. This village is the southern limit of br. Boardman's excursions; and, on inquiring after worship closed, if any one remembered him, one man said, "I heard him preach." On inquiring to what subject he directed their attention, I found he remembered considerable of the truths he had heard. Conversation continued until after I began to write, and it is now little short of midnight.

ASSOCIATION OF THOUGHT.

11. Apart from their "fallen fanes," Greece and Rome owe the interest with which the traveller is inspired, from their being the scenes, where those, whose books have made us their admirers, lived and distinguished themselves. Here was heard the eloquence of one, there were displayed the heroic feats of another, while anon we walk in the identical shades, where the philosopher conceived those daring thoughts, that have shed their halo on this distant age, and given those who conceived them a mimic immortality, ubiquity, and omnipotence. Blow these fancies from our minds, and what has the Tiber or Ilissus above the "rivers unknown to song" of Burmah or China? But we are fancy's children, and while I trod the paths br. Boardman had trodden before me, rested in the zayats where he had rested, and looked abroad on the precipices and plains on which he looked, I travelled classic ground. But the road now has lost all that interest, and my path seems to have no associations except the gloomy ones awakened by here and there a lofty pinnacle, and anon by a Nat Ing (a demon house) in some hidden place, on the edge of the forest.

Before noon, we reached the second village on our route; where, after distributing tracts, we stopped to rest and talk with the people. They gave good atten-

tion, and brought me a present of two fresh plucked cocoa nuts, the milk of which is quite an agreeable beverage, being both cool and sweet, and not destitute of liveliness. Pa-wate, the next village, which stands on both sides of a creek of the same name, I had to hasten through, as it was still half a day's journey to Pyen-pyan-gu, where I wished to spend the night. I observed, in passing, several fields of hemp growing, the first that has fallen under my observation in the province. From Pa-wate to this place, Pyen-pyan-gu, is a long and weary walk, with ill defined paths. Three times we had to turn back, having lost our way, or, as they told me, "not lost the road, but got on a wrong one." Sometimes we found ourselves in dirty swamps, filled with stagnant water; and next we were crossing and winding up the banks or bed of a beautiful transparent stream, pure as the waters of paradise. Now we crossed a hill, and then were down in a hollow, with hills on both sides. The road was sometimes paved with pebbles, from the conglomerate rocks that compose the mountains, and at others wholly made of a fine, white sand. At one time, we traced in our path the newly trodden footsteps of wild elephants; and once drove out of it the wild goat, an animal of whose existence in the wild state, in this country, I was not previously aware. Sufficiently weary, we reached this village about sunset—which is the first of three or four on our route inhabited by Taleings. We had the zayat more than full at worship; as the men all understand Burman. I gave the head man a Taleing tract, which he accepted with much apparent satisfaction. He promised to read it himself, and also to read it to others. Many staid late, conversing and asking questions; and we had almost to drive them away to obtain a place to lie down to rest.

Indian Stations.

LETTER OF MR. SLATER.

Grand River Rapids, Nov. 22, 1832.

Rev. and dear sir,

Yours dated Sept. 15th and Oct. 10th came to hand. The contents furnished sufficient proof of the tenderness and solicitude you feel for the benefit of the poor natives. I read your communications to them, and they were much elated to hear you inquire after their welfare, and particularly Noonday, the chief. He consented to answer himself respecting your inquiries about him. The following are his words.

"My elder brother: The books which contain your words have come here, where we reside. They inform us your mind and will. We thank you that you tell us your disposition. We rejoice to listen to you. We thank you that you have helped us to know the mercy of the merciful Spirit. There! It is my turn to tell you my disposition. Great while ago it was so I did not know our Father, the merciful Spirit's word; and also the words of Jesus, that he left here on the earth, I did not know. No, never did I hear of him. It is so, almost an old man I am, I did think here on the earth to look after health (or religion.) Where I looked, it was not to be found. My head was bowed down, because of the thoughts within me. All the men, women and children also, they did not know what to do. Throughout where we were, was great darkness. Just now, him who brought the good words that came from above 7 winters ago, we commenced to hear and listen to the good words. We tried to listen. Was not able to listen, correctly. The explainer told us the disposition of the bad spirit. It is so he has constantly deceived us. Now we know he is possessed with a bad disposition. Now since last spring, light from above we have received. We now hold up our heads. I cannot look beneath again. I shall look where light springs. While I live, I shall ask our Father for health and wisdom. While I live, I shall remember the words of the Great Spirit. This is all I have to say to you. Now then, I give you my hand and my heart, and all of you who are wise and that love our Father, the merciful Spirit. In my heart I think I bid you farewell."

Relative to those youths whom I mentioned in my last, dated at Detroit, I visited two of them on my return, found them contented and happy, and they manifested no uneasiness in parting. Their friends expressed much pleasure to have them with them, and were ready to assist them without any remuneration from the Board. The fifth day after leaving Detroit, I reached home and found the mission family in health, and, as usual, devoted to their several calls. Noonday and Samuel, our oldest scholar, had unitedly conducted the usual services on the Sabbath and on week days, with as much decorum and regularity as though I had been present,—only the latter of whom could read in the scriptures; but the former, possessing almost unparalleled memory, served to make up his deficiency. Since Noonday has professed religion, he has manifested much concern for his countrymen. He is rising 60 years

old. He often regrets that the good words from above, as he expresses it, had not reached his heart before. He seems to evince by his life that he has much to do, and his time is short to perform it. He sounds his cow-bell every morning at day break to call together his young men, with the women and children, to attend worship. I attend every evening at his dwelling to expound the scriptures and pray with them. We have three services on the Sabbath, and an inquiry meeting every Thursday. How would it gladden your heart, my brother, to behold the young and the aged seated on their mats before you, rehearsing what the Lord has done for their souls, and others inquiring what they must do to be saved! When I contrast the past with the present, my heart, as the natives term it, swells within me. It is the Lord's work, and to his name be all the glory.

On the 9th inst. agreeably to previous arrangement, the Rev. Moses Merrill reached us. On the following day seven were examined, and six were received as candidates for baptism; and the same day, being Lord's day, all were immersed in the wide stream of Grand River. The present season of the year, the natives are particularly engaged in hunting; consequently the number of spectators at the water side was not so many as usual. A deep solemnity was manifested by all who witnessed the ordinance. The candidates were Wyremesohge and his wife—both young and promising individuals. They came 14 miles, and had waited two weeks for the arrival of br. Merrill. Another was Penassequa, an aged female who experienced religion three years since. She had been absent two years past and arrived a few days previous, in time to avail herself of this opportunity. She was the first convert at this place, and the same person, concerning whom I wrote you, three years since. The other three were females one of whom was Noonday's wife, and the others, members of his family. He expressed much joy in having his wife to go with him in the same narrow path. After the ordinance of baptism, we repaired to the school room, where the Lord's supper was administered. It was a precious season to our souls. Some said "we have been joyful in days past, when Jesus was near our hearts, but now very near. His fruit is sweet to our taste." Br. Merrill being ready to depart four days after his arrival, Noonday, the chief, and others came to him, and gave a parting hand, and expressed much feeling of gratitude for his labor of love, and said he should not be dejected, as usual, in parting with friends;

because few days at most, if God pities him, he should meet him where parting would cease.

On the 17th inst. br. Potts and his wife removed to the village, and opened two separate schools for the children. The male department br. P. instructs; and the female department, sister P. As most of the natives have left for their hunting ground, the number must be small during the winter. Sister P. has 7 pupils who are learning to read, while they and others are learning to knit and sew. Br. P. has 12 boys, who are engaged in reading, writing and arithmetic. We retain 7 boarding scholars at the Mission. The natives appear pleased with the arrangement—Samuel, our oldest boy, was married recently and lives near us. As a family, we are enjoying health—We have a wide field to occupy, but no laborers. How useful would a female be among the natives, who understood the infant system!

We solicit your prayers,

L. SLATER.

REV. LUCIUS BOLLES, D. D.

French Mission.

A letter has been received at New York by Rev. Mr. Maclay from Rev. Mr. Rostan, dated Nov. 21, 1832, just before he landed at Havre. He says—

By the favor of our Lord, we are at the end of our present voyage, and in two hours we hope to be on the shores of France. We have had a very wearisome voyage, bad winds, heavy sea, daily gales; but the strength of the Lord has overcome the opposition of the Prince of the Power of the air. Mrs. Rostan and my daughter have suffered very much. Brother Chase has been generally unwell, but has been able to attend always daily, to our morning and evening exercises and lectures. The air of the land has now restored them all. I prepare hastily these lines in the hope to find still at Havre the packet which should have sailed yesterday.

NESTORIANS IN PERSIA.

In the tour of Rev. Eli Smith, missionary to the Mediterranean, this ancient body of Christians was visited. A full account of them will be found in his journal, now in press. We learn that the American Board of Commissioners design to send them a missionary, as soon as one can be obtained, that the purity of the faith may be restored, and the fervor of piety rekindled on their fallen altars.

Operations of other Societies.

AMERICAN BOARD OF COMMISSIONERS.

The following summary is taken from the annual view of the Board, in the *Missionary Herald*.

The twelve missions under the care of the Board, embrace fifty-five stations; seventy-five ordained missionaries; four physicians not ordained; four printers; eighteen teachers; twenty farmers and mechanics; and one hundred and thirty-one females, married and single;—making a total of *two hundred and fifty-three* laborers in heathen lands, dependent on the Board, and under its immediate direction. There are, also, four native preachers; thirty native assistants; twelve hundred and seventy-five schools; and fifty-nine thousand eight hundred and twenty-four scholars. The thirty-six churches gathered among the heathen contain about eighteen hundred members. Our printing-presses have sent forth about fourteen millions two hundred thousand pages during the year; swelling the whole number from the beginning to 61,000,000 of pages, in twelve different languages.

Seven ordained missionaries and one assistant missionary are under appointments to different, and most of them distant, fields of labor—to proceed to their respective fields within a few months. Most of these are to be accompanied by wives. Three other missionaries have also been appointed, but the time of their departure is not yet determined.

NETHERLANDS MISSIONARY SOCIETY.

Residence of Rev. Charles Gutzlaff in Siam.

MR. Gutzlaff resided almost three years in Siam previous to the arrival of Mr. Abeel in July 1831. He then left on an exploring tour along the eastern coast of China. The *Chinese Repository*, a monthly publication at Canton, edited by Dr. Morrison, Mr. Bridgman, and one or two other gentlemen, contains some interesting extracts from Mr. Gutzlaff's Journal, while residing in Siam.

During a residence of almost three years in Siam, I had the high gratification of seeing the prejudices of the natives vanish; and perceived with delight, that a large field amongst the different people who inhabit Siam, was opening. As long as the junks from China staid, most of our time was taken up in administering to the spiritual and bodily wants of large numbers of

Chinese. We experienced this year the peculiar blessings of our divine Saviour. The demand for books, the inquiries after the truth, the friendship shown, were most favorable tokens of divine approbation upon our feeble endeavours. The work of translation proceeded rapidly; we were enabled to illustrate the rudiments of languages hitherto unknown to Europeans; and to embody the substance of our philological researches in small volumes, which will remain in manuscript, presuming that they may be of some advantage to other missionaries. Some individuals, either prompted by curiosity, or drawn by an interest for their own eternal welfare, applied for instruction, and one of them made an open profession of Christianity.

CHANGE OF RELIGION EXPECTED BY THE SIAMESE.

When we first arrived, our appearance spread a general panic. It was well known by the predictions of the Bali books, that a certain religion of the west would vanquish Budhism; and as the votaries of a western religion had conquered Burmah, people presumed, that their religious principles would prove equally victorious in Siam. By and by, fears subsided; but were, on a sudden, again aroused, when there were brought to Bankok Burman tracts, written by Mr. Judson, in which it was stated that the gospel would very soon triumph over all false religions. Constant inquiries were made about the *certain* time, when this should take place; the passages of Holy Writ, which we quoted in confirmation of the grand triumph of Christ's kingdom were duly weighed, and only few objections started. At this time, the Siamese looked with great anxiety upon the part which the English would take between Quedah and themselves. When the king first heard of their neutrality he exclaimed: "I behold finally, that there is some truth in Christianity, which formerly, I considered very doubtful." This favorable opinion influenced the people to become friendly with us. The consequence was, that we gained access to persons of all ranks, and of both sexes.

Though all religions are tolerated in Siam, yet Budhism is the religion of the state, and all the public institutions are for the promotion of this superstition. We were allowed to preach in the temples of Budhu; and the numerous priests were anxious to engage with us in conversation, yet their hearts were, generally, steeled against divine truth.

Account of Moneys received by the Treasurer of the General Convention of the Baptist denomination in the United States, for Foreign Missions, from Jan. 1 to Jan. 22, 1833.

From a female friend, for Bur. Miss. per Rev. Dr. Sharp,	2,	
Mr. Samuel Eddy, for Bur. Miss. per Capt. John Wilson, Colrain.	1,	
Avails of seven strings of gold beads, and some small articles of jewelry, from C. Alden, Esq. Treas. of the Frank. Bap. Ass. having been contrib. by some of the sisters of the First Bap. Ch. in Colrain, for Bur. Miss. per Capt. John Wilson, sold for	30,	
Dea. Harrington, Brookfield, for Bur. Miss. per Rev. Dr. Bolles,	5,	
David Blakely, of Paulet, Vt. being two years interest on legacy of \$50, from Eleanor Blakely,	6,	
A husband and wife, members of the Bap. ch. in Rutland, Vt. being the amount saved in one year by abstaining from tea & coffee, per Rev. H. Proctor,	5,	11,
Female friend in Brookline, Mass. for Bur. tracts, to be distributed by Rev. F. Mason, per David R. Griggs, Esq.		2,
Female Juv. Soc. connected with the Fem. Sab. sch. of the 2d Bap. Ch. and Soc. in Boston, to aid in the edu. of a child at the Carey Station, named Margaret B. Doyle, per Mr. John Chorley,		16,50
Ess. Bap. Miss. Con. con. by the Fem. Miss. Soc. of Jay, N. Y.	10,	
Essex Bap. Miss. Con. N. Y. donation from their funds,	8,	
Essex Bap. Ass. N. Y., Franklin Stone, Treas. of Con. and Ass. per Elder C. Sawyer,	7,	
Capt. David Story, Bowdoinham, Me. per Mr. Colby,		25,
E. W., Worcester, Mass. to aid in printing the bible in Bur. per Rev. Mr. Willard,		25,50
Avails of a string of gold beads, and other small articles of jewelry, from Mrs. Elizabeth Richardson, Chester, N. H. for Bur. Miss. per Mrs. Kalloch, sold for		25,
Mrs. Sally Forbush, Attleb. being avails of gold beads, for Bur. Miss.	2,	4,
Charity box of Attleb. ch. per H. H. Brown in letter to Wm. Nichols,	1,57	3,57
Welsh Neck Bap. Ass. S. C. (two dollars of which are the avails of a breast pin thrown into the box at a public collection, and marked "by a lady, for Bur. Miss.")		50,
The above was received in a letter from Jno. F. Wilson, Treas. of the W. N. Bap. Ass. Soc. Hill.		
Mrs. Ann Milledge, Augusta, Geo. per Dr. W. H. Turpin, in let. to Treas.	10,	
Heathen Sch. Soc. Chelms. for ed. of Bur. children, per Rev. Mr. Parkhurst,		11,81
Mrs. Rachael Mansfield, Carlisle, for Bur. bible, per Rev. Mr. Parkhurst,		1,
A friend, for Bur. Miss. per Prof. Knowles,		2,
Dea. James Loring, Treas. of the Bos. Bap. For. Miss. Soc., it having been contributed as follows:		
Sept. 3, Men. Con. at Fed. St. incl. ring & breast pin, sold for 75 cts.	16,15	
Sept. 3, Monthly Concert at First Baptist Meeting House,	8,	
Oct. 1, Monthly Concert at Charles Street Meeting House,	14,27	
“ “ “ Baldwin Place,	7,35	
Nov. 5, “ “ “ First Bap. Meeting House,	7,25	
“ “ “ A friend, for Western Mission,	,25	
“ “ “ Monthly Concert at Federal Street Baptist Meeting House,	21,05	
“ 28, Charles M. Bowers, Treas. of Juven. Miss. Soc. of Fed. St. Bap. Ch. and Soc. for educating a Bur. lad named William Manning,	30,	
Dec. 3, Monthly Concert at Federal Street Church,	18,73	
Of Rebecca Nutter, being the 2nd annual payment to support a Bur. girl, named Lydia Malcom, paid by ladies of the Fed. St. Bap. Ch. and Soc.	25,	
Jan. 7, 1833, Monthly Concert at the First Baptist Meeting House,	23,75	
“ “ “ Charles Street Meeting House,	25,45	
From P. Shephard, Amherst, Ohio,	,50	
P. Sumner, Treas. of the Sharon Bap. Female Bur. Miss. Soc.	8,	
		205,75
Collections at Monthly Concerts are for the education of Burman Females.		
Bap. Ch. in Canton, Mass., per F. Crane, Esq.,	40,	
Rev. Lee Compere, Alabama, per Rev. Dr. Bolles,		26,67
Calvin Lamson, of Northampton Bap. Ch. for Burman Mission,	5,	
for general purposes,	5,	
per Rev. B. Willard,		10,
		HEMAN LINCOLN, Treas.



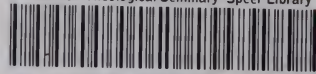


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